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# The Universalist Leader

Boston and Chicago

April 12, 1924


## A Blessed Thing

AND now all depended on the potato crop. What was that about potatoes? Were they just a thing from foreign ports, like coffee, a luxury, an extra? Oh, the potato is a lordly fruit; drought or downpour, it grows and grows all the same. It laughs at the weather, and will stand anything; only deal kindly with it and it yields fifteenfold again. Not the blood of a grape, but the flesh of a chestnut, to be boiled or roasted, used in every way. A man may lack corn to make bread, but give him potatoes and he will not starve. Roast them in the embers, and there is supper; boil them in water, and there's a breakfast ready; as for meat, it's little is needed beside. Potatoes can be served with what you please; a dish of milk, a herring, is enough. The rich eat them with butter; poor folk manage with a tiny pinch of salt. Isak could make a feast of them on Sundays, with a mess of cream from Goldenhorns' milk. Poor despised potato — a blessed thing!

*Knut Hamsun in "Growth of the Soil."*

# The Universalist Leader

**Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).**

Editor

John van Schaick, Jr.

Office Staff

F. I. Adams

D. Hall.

L. W. MacDonald.

**THE UNIVERSALIST LEADER** is published every Saturday at Two Dollars a year.

**ENTERED** as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

**POSTAGE** prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

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—*From an Editorial in the Leader.*

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THE Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII | No. 15

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

# Editorial

## HE STILL SEEMS AMONG US

IN Boston there is one statue at least which seems lifelike. Near the Charles Street gate of the Public Garden stands Edward Everett Hale, with long coat and stick, hat in hand, as if he were stopping to speak to a friend on the street.

Only on his birthday, April 3, does the statue look unnatural, for then loving admirers hang a wreath of laurel on it. Nobody was more worthy of laurel, but it was the last thing he thought about.

One who knew him, passing the statue recently, said: "I have an almost uncanny feeling that he is here. I feel it every time I go by." "Why uncanny?" was the reply. "Is it not what we ought to feel?"

That is the point exactly. As we go about some familiar errand entrusted to our loved ones when they were here, sometimes a sense almost overpowering comes to us that they are just there, close by, watching, sympathetic, anxious about how we will do it, perfectly conscious of the obstacles we only half comprehend, for were they not up against the same for many a long year?

Dusting books, turning the pages of a favorite volume, out in the garden, trimming bushes, sitting in the old chair, doing some little thing for the household they never forgot—one finds himself shivering now and then, for they seem there.

"O slow of heart to believe" that we are, weak and fearful creatures imprisoned in our flesh, is not this exactly what we ought to expect?

Is not our immortal Christian hope based on precisely this? Did not our Master walk with the disciples by their long hard way until their hearts burned within them?

Saving in degree there is no difference in any of the contacts between the living and the dead that have ever been.

No need of wasting time debating things the evidence for which has long since perished from the earth, no need of submitting our free minds and spirits to the ministrations of mediums whom our absent ones would find some trouble knowing even in their better sphere. Let us just trust the best impulses of our natures, stop our shivering and our talk of the uncanny, and hold fast the impressions, if that is all they are, or the precious appearances, if that is what they are, and let our folks still live and work among us.

Perhaps if we stop now and then, sit quietly and think, or take time in our hurried lives to pray, these fleeting impressions may become certainties which the storms of age, burden, illness and repeated sorrow can not shake.

* *

## A WORD TO THE CHRISTIAN PEOPLE OF AMERICA

THERE were reasons why we should help the Armenians, the French, the Russians, the Chinese and the Japanese. It was a privilege to do it, and we did it with joy. There is an added reason why we ought to help the Germans, and that is because they stand before the world as our foes.

Foes in arms they were only six years ago, and enemies they are—many of them—in feeling to-day. They do not like us, but they are in need. They can not feed their little children as little children should be fed, and therefore it behooves us Christian people of America to come to their relief. It will not do for us to dwell too much on the fact that through mingled wickedness and folly the leaders of Germany have brought the German people into such a deplorable plight.

The children are not responsible for that, and it is the children who are hungry and who are crying to us for bread. There is no anguish on this earth greater than that of a mother whose children are hungry and whom she is unable to feed. When we feed German children we lift German mothers out of torment. German mothers are not responsible for the policies of German rulers. Why hesitate to have compassion on them?

The world is filled with hate, and there is no way to overcome it except by love. If Germany is in a hateful mood one can not sweeten that mood by letting German children starve. The evil spirit can

be cast out only by sympathy and kindness. "If your enemy hunger," says an inspired Apostle, "feed him," and thereby you will start a fire from heaven which will put out the fire which hate has kindled in the heart.

We Americans, also, are quite too full of hatred. The best way to reduce that hatred is to do gracious deeds for those who have offended us. The Lord of Life has told us plainly that we are to love our enemies, to bless those who curse us, and to pray for those who despitefully use us. When we send generous gifts to Germany, we show that we are Christians.

To give to our friends is human. All nations do that. But to give generously and gladly to a nation which is grumpy and resentful and which only yesterday did us wrong is evidence that this spirit of Jesus is regnant in our hearts. To give to Germany at this crisis is human, beautiful, Christian. Let us show the Christians of Germany that we have indeed been with Jesus. Let us prove to him that we really love him by doing the things which he says.

*Charles E. Jefferson.*

* *

## CHRIST IN STORE AND OFFICE

AT the West End Presbyterian Church, New York City, Dr. A. Edwin Keigwin, pastor, unveiled recently a bronze tablet bearing the inscription: "We believe that business principles should conform to the teachings of Christ."

At the same time the pastor made an address to New York business men, asking them to put this motto up in their offices as a substitute for "Business is business," "Keep smiling," and the other slogans now used.

"This tablet is dedicated to a business renaissance and to those who shall make it possible," Dr. Keigwin said. "Before I arranged for the production of the tablet, I consulted many business men and professors at Columbia University, and with their aid decided on the inscription.

"In response to a letter sent to prominent business men of the country asking if they thought the teachings of Jesus would solve the social, industrial and political problems of to-day I have received many replies written with ardor and deep conviction. They were all in accord with the spirit of the inscription."

Paul E. Cabaret, who cast the bronze tablet, has arranged to furnish duplicates for use in offices. One member of the congregation announced after the service that he would order twelve tablets for his main office and branches.

The idea that possessions, and even life itself, are a trust from God is slowly gaining ground.

We do not have to adopt the Socialistic platform to hold that the public have rights in every man's private business, and that one of those rights is that the business shall be run so as not to be a nuisance or a menace.

And conformity to the teachings of Christ means not merely a negative attitude but a positive contribution through the business, whatever it may be, to the happiness of all engaged in it and to the progress of mankind.

## WOODROW WILSON ON EVOLUTION

THE amount of misinformation peddled around the world is colossal. We sense it whether we are asking what shape a road is in for motors or what the minister said which made all the trouble last Sunday night.

Some books are singularly unveracious and many newspapers inaccurate both in what is printed and what is left out.

At the last Potter-Straton debate in New York, although it had nothing to do with the subject, Dr. Straton said that both Woodrow Wilson and Warren G. Harding had expressed themselves as "believing with the Fundamentalists (so-called) and against the Modernists."

Convincing proof to the contrary, so far as Mr. Wilson is concerned, was at once given out by Prof. James H. McGregor of Columbia University, New York.

Apropros, he says, of the dismissal of a superintendent of schools in a New Mexico town for teaching evolution, a letter was published in a local newspaper containing the assertion that ex-President Wilson did not believe in evolution. Prof. Winterton C. Curtis of the University of Missouri, of which institution the dismissed teacher was a graduate, believing, as he says, that "such a statement was obviously ridiculous," addressed a direct inquiry to Mr. Wilson. The reply is as follows:

> Washington, D. C., 29th August, 1922.
>
> *My dear Professor Curtis:* May it not suffice for me to say, in reply to your letter of Aug. 25, that of course, like every other man of intelligence and education, I do believe in organic evolution. It surprises me that at this late date such questions should be raised.
>
> Sincerely yours,
>
> *Woodrow Wilson.*

* *

## MORE EPISCOPAL TROUBLE

POLICE reserves had to be called out to handle the crowds which surged for hours against the doors of St. Mark's in the Bouwerie, New York, Sunday, March 23, to see six young women garbed in flowing China silk garments execute a religious dance in honor of the Virgin Mary. Both afternoon and evening hundreds were turned away from the church.

Three days later Bishop Wm. T. Manning summarily cut St. Mark's Church off from "Episcopal visitation and ministration," and canceled an engagement to visit the church June 11.

While interest has been general in the beautiful pageants which Dr. Guthrie has been developing at St. Mark's for some time, Dr. Frederic Norris of St. Matthew's Church, Brooklyn, unquestionably is right in saying: "The large crowd at St. Mark's yesterday afternoon was, I believe, not so much an indication of a religious urge as it was of great curiosity. I further think that should the ban against the eurythmic rites be removed, the interest in them would degenerate."

The corporation of St. Mark's seems to be solidly back of the rector. They assert that the dance is the most inevitable form of expression, that for four hundred years it has been hopelessly degraded, that

it honors God to speak to Him with the body as well as the soul, and that the pageant is authorized in the Church of England and the Protestant Episcopal Church of the United States.

Fifty clergymen of the Episcopal and other churches occupied seats at St. Mark's on the 23d, and many of them gave out interviews praising the beauty and the spirit of the dance.

"The dangers and difficulties of preparing and presenting such a ritual," said Dr. John A. Wade, "outweigh its religious value, and I do not believe the idea will be adopted by the Church at large. Dr. Guthrie, however, should be given complete liberty in the matter."

We have no disposition "to solemnly counsel and admonish" Bishop Manning as he did Dr. Guthrie in recent letters, but we remark for the benefit of our own parishes that instead of weakness there is true wisdom sometimes in not enforcing customs or regulations to the limit, and the highest wisdom of all in understanding that there is more than one way of expressing adoration and rendering service.

Fortunately the interdict of a pope or bishop no longer fills us with terror. The young people of St. Mark's will not go unmarried, their dead need not lie unburied, and a method has been worked out already to take in their new members.

The big sane Episcopal Church has many resources and unquestionably a way will be found to reconcile a stern inelastic prelate and a liberty-loving parish.

* *

## THE CONGREGATIONALIST MOTION PICTURE NUMBER

THOSE of our ministers who are interested in the use of motion pictures in the church should purchase the March 27 issue of the *Congregationalist* (Ten cents. The Congregationalist, 14 Beacon St., Boston, Mass.), which is called "Motion Picture Number." The leading article is a paper on "Motion Pictures in the Church," by Rev. J. Caleb Justice of Weymouth, Mass., which was read at the National Council, Springfield, in October. Among the other articles are "How Ministers Use Motion Pictures," by Rev. Elisha A. King; "Eyes That Are Opened," by Wm. Horton Foster; "A Successful Minnesota Experiment," by Hanson, and "An Approved List of Entertainment Films," by Oscar M. Mehus.

* *

## OUR WORK IS NOT YET DONE

THE Colorado Baptist State Convention held a four-day session in Denver recently. More than three hundred Baptist ministers and laymen were in attendance. This convention followed very closely an address by William Jennings Bryan in the municipal auditorium under the auspices of one of Denver's leading Methodist churches to more than six thousand people who paid to hear him. Mr. Bryan drew round after round of applause from the audience as he proceeded to "defend the Bible from ministers," and as he defied any "son of an ape to dispute him."

Whether or not Mr. Bryan's address had any influence upon the members of the Baptist Convention we do not know. But this we do know: At the convention, "following one of the most spirited scenes ever witnessed at a Colorado Baptist convention," as the *Rocky Mountain News* describes it, "in the course of which open charges of disloyalty to Christian principles within the ranks of Colorado Baptist workers were hurled across the floor of the meeting, the Colorado Baptist State Convention adopted a resolution threatening disloyal teachers, missionaries and secretaries with expulsion from the Church unless they cease preaching 'modernist' doctrines."

The resolution as finally adopted is as follows:

> "We deeply deplore the fact that the disquieting rumors that some of our secretaries, missionaries and teachers at home and abroad, teaching doctrines contrary to and subversive of historic Baptist beliefs, cause some noble people to withhold heartiest support from our denominational enterprises.
>
> "We believe that any of our boards will, upon presentation of sufficient proof, withdraw support from any individual teaching doctrines contrary to or subversive of historic beliefs.
>
> "We therefore earnestly plead for prayerful patience and continued support from every church within our convention territory; and do earnestly press upon our boards their solemn responsibility to give full, speedy, and unprejudiced attention to any charges properly presented them against any secretary, missionary or teacher in their employ."

The resolution was introduced by the Rev. Joshua Gravett, pastor of the Galilee Baptist Church of Denver, and was the signal for a heated debate. Vigorous objection was made by several delegates that the resolution in its original form was too mild and did not fully express the serious conditions which confront the Church because of disloyalty within the Colorado ranks.

C. A. Fulton of Colorado Springs, Charles R. Brock of Denver and Fred W. Freeman, president of the convention, gave their immediate support to the resolution as originally presented and spoke vigorously regarding the need for such a statement, denouncing the "insidious workings" of modernist teachers, secretaries and missionaries in the Baptist ranks.

After a debate lasting for more than an hour certain changes in the resolution, making it more drastic in its statement of the convention's position, were agreed to by the proponents and it *was adopted without a dissenting vote.*

The vigorous attack of the fundamentalists drowned all possible opposition by the modernists among the delegates and the only dissatisfaction expressed was with the mildness of the statement.

In view of this action, we may well say that our work is not yet done. If there be any ministers among our number or any laymen among our people who imagine for one moment that "every one believes in Universalism nowadays" let him go to one of our frontier parishes and he will soon change his mind.

We still have a great work to do; the old forts have not yet been abandoned; the old creeds still have their ardent advocates; the world needs Universalism.

*H. H. N.*

# Attempts at Interpretation

## VIII The Abolition of Death

Frederic Williams Perkins

IN one of the epistles to Timothy the great apostle of the Risen Christ uses the phrase, "Our Saviour Jesus Christ, who abolished death and brought life and immortality to light." It sums up, with challenging vividness, what Jesus did to man's instinctive faith in immortality. He abolished death, not merely survived it. He transformed immortality from a wistful hope, tinged with a sad consciousness of what death had destroyed, to a radiant experience and a joyful triumph. That is the distinctive contribution of Christ to faith in immortality and is the heart of the Easter commemoration. Jesus destroyed death by revealing the power of life to be its lord and master.

Ah! but did he destroy it? So it may have seemed in an hour of ecstasy, but the vision faded and the experience of men remains unchanged. Death is not abolished; it is here, the unescapable shadow, the unwelcome interrupter of the plans of men. It is the one sure thing in our shifting experience. Every structure planned by man's brain or wrought by his hands is doomed to impermanence. That consciousness runs like a dirge through any joy of earthly vigor or achievement.

"The hills,
Rock-ribbed and ancient as the sun; the vales,
Stretching in pensive quietness between;
The venerable woods; rivers that move
In majesty, and the complaining brooks
That make the meadows green, and, poured round all,
Old ocean's gray and melancholy waste—
Are but the solemn decorations all
Of the great tomb of man."

So far as the evidence of the senses goes that still tells the whole story.

Yet in deepest truth Jesus did abolish death by freeing humanity from its tyranny. He has released in men a power to treat it as a relatively negligible incident rather than an unescapable doom. That phrase of St. Paul, like his ringing challenge, "O death! where is thy sting? O grave! where is thy victory?" sprang from the actual experience of the first disciples, and no other could more truly voice the joyous sense of deliverance from an immemorial dread. We say of wireless telegraphy that it has abolished space; as a separating fact it has ceased to be. Of the steamship or the aeroplane that transverses the ocean wastes we say that it has abolished the sea; instead of a barrier it has become a highway. So did the followers of Jesus look on death in the light of the Resurrection experience. It was no longer a boundary but a passage. Its hideous spell was broken. Its nightmare terrors had fled. Jesus had not merely survived death; he had conquered it. However they explained it, however we explain it, that was the reality they were trying to tell.

And the secret of the marvel was that he had brought life and immortality to light. What a picture that suggests!

All night the earth lies wrapped in somber shadow. Hills and valleys, fields and trees, headlands and encompassing sea, are there, but in obscurity and monotone. The sun rises and a new world is born. Nothing is added but light—yet that is everything! The dead grayness of the sea laughs and dances. The silent birds burst into song. The black earth is streaked with living green. Flowers unseen though fragrant in the shadow scatter the white radiance of the sunlight into myriad hues. A new world is brought into being, yet only the old world released. Nothing is added but all is revealed by the mighty miracle-worker, the sun.

The figure is as true as it is felicitous, for that is what Christ did to man's instinctive faith in immortality. He did not create it nor even add one more argument for it to the schoolman's stock, save as he revealed the order of life that sets men to arguing. Men have always believed in immortality. Their faith has always been stronger than the strongest argument for it, and has been curiously unaffected by the strongest argument against it. It is the homing instinct of the soul and has an instinct's elemental and self-authenticating power. But, in general, immortality before Christ meant a shadowy, defeated and undesirable existence. What Christ did was to strip it of its shadows, rob it of its futility, and reveal the power and glory of it. Immortality as a radiant and vital thing is the contribution of Jesus Christ, culminating in the experience known as the Resurrection.

It is difficult for us to realize what a transformation was thus effected, because it is difficult to realize what a sense of utter finality attached to the idea of death in the pre-Christian world. We commonly assume that immortality means an existence that is cheerful and vital. That is because it has come to mean Christian immortality. The truth is, however, that without the specific quality which Christ added it has rather served only to heighten the glory that had gone. Like the fabled Tithonous, cursed by the boon of deathless existence, men have wailed:

"Me cruel immortality consumes."

Immortality meant the purposeless continuance of life from which all meaning and worth had been taken away by death. Men did not sing its praises in triumphant song.

The utmost reach of felicity that the spiritually minded Hindu could imagine was that at last the soul, purified by toilsome transmigrations, should win absorption in Brahma and cease to be. To gentle Buddha the goal was the dreamless repose of Nirvana, extinction of action if not of being; and Shakespeare is more Buddhist than Christian when he makes Prospero say:

"We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

The Hebrew Psalmist cries sorrowfully: "The dead praise not the Lord, nor any that go down into silence." And Job looks for release from his sorrows when he shall have departed.

> "To the land of darkness and of the shadow of death;
> A land of thick darkness, as darkness itself,
> And where the light is as darkness."

In all such confessions the belief of the common heart was revealed—life after death is a useless and undesirable boon, a futile reminiscence of a reality that has departed to return no more. Life of a sort might lag superfluous in the wastes of a shadowy under-world, but only as the afterglow of a sun that had set. Its day was over, its work was done. As a vital reality it has ceased. Death had written "Finis" to its life-story.

That is why Jesus' death was such a bitter blow to his disciples. It was not simply the sorrow of parting with a beloved friend. It was the seeming extinction of his enterprise. Here was one who was to have established the kingdom of God. But he too had succumbed, and all the high hopes centered in him had vanished "like the insubstantial fabric of a dream." For what could a devitalized Christ do? What streams of energizing leadership could flow from the land of wrecked lives and defeated hopes, where nothing happens? Death had conquered. The ancient foe had been too strong. Christ was dead and his cause was dead, buried with its dishonored leader in a criminal's grave. "The dead praise not the Lord, nor any that go down into silence."

Then into that defeatist mood burst the transforming radiance of the Resurrection.

Let the psychologists wrestle with theories and explanations. The experience remains. No accounts can describe it, not even by those to whom the experience came. The vocabulary does not exist with which to report the unreportable. It has been said of the Grand Canyon that when the Lord made it he gave to men everything wonderful except words with which to describe it. A like helplessness, even more complete, hinders every endeavor to describe what happened in Jesus' resurrection. It is not strange that the accounts confusedly mingle spiritual and physical elements, that theories of the manner of his appearance are artlessly blended with assurance of the fact, or that a risen spirit must have seemed to mean an empty tomb. Out of this welter of confused testimony one voice emerges clear and insistent—they saw Jesus. Whether one calls the appearance an objective reality or an inward vision is a distinction without a difference. The reality of what they saw is attested by the results. It was not reviving faith in a lost cause that induced a vision of a living leader; it was the vision of a living leader that revived a lost cause. Something does not spring from nothing, in either the spiritual or the physical realms. The experience that revived an abandoned cause and changed the fortunes of the world was not a delusion, else truth were falsehood and falsehood truth.

But who was it that the disciples saw? That is the vital point. If it had been merely Jesus' revived body, assuming that to be possible, it had meant nothing but an amazing physical marvel on which no spiritual triumph could be based. If it had been some pallid visitant from a realm of shades, it had accomplished nothing. If Jesus had reappeared as an ineffective reminiscence of the virile personality that had preached and healed in Galilee and been acclaimed in Jerusalem, that had flamed in holy wrath against the scribes and Pharisees and had not quailed before the malice of the High Priest, the cowardly brutality of Pilate or the shame of the cross, it had only heightened the tragedy and consciousness of defeat. Better would it have been not to appear than, by appearing, to recall afresh their shattered hopes.

But that was not the Jesus the uplifted disciples saw—not a ghostly shade, not a futile memory, not a victim, but a victor, a radiant Presence, a Risen Lord! Death had accomplished nothing but to reveal a glory which before was hidden. It had become the somber background against which immortal vitality shone resplendent. Jesus had abolished death, not merely survived it! In fellowship with his deathless spirit they could be the same! Out from that Risen Presence, in the strength of that transforming conviction, a group of men, but yesterday discouraged and hopeless—fickle Peter, loving John, prosaic Matthew, conservative Nathaniel, zealous Andrew, doubting Thomas, and later persecuting Saul—went forth to conquer a world in the Master's name. They had learned the power of life eternal, and the gates of hell could not prevail against them.

# The Great Probability

## For People at Easter Time

IN "A Living Universe," by Principal Jacks, a review of which appears in these columns this week, the final lecture is on "Immortality in a Living Universe."

"It left me cold," said an able young man.

"It is the most beautiful argument for immortality which has been published in twenty-five years," said Dean Sperry.

It is the purpose of this paper to examine the argument and ascertain which of these views is sound.

We find ourselves at once in agreement with Principal Jacks in his assertion that argument about immortality does not do much good. "People are least inclined to believe in immortality when others are ostentatiously trying to convince them of it. . . . Reasons for denying immortality are abundant. . . . The invariable result of presenting the reasons for with too much emphasis is that we wake up this host of reasons 'against' to answer them; and in the war of minds which follows, the significance of what we are arguing is generally lost sight of."

There always will be people who affirm immortality and there always will be people who deny it. Hard as it is for believers to get along with deniers, it would be much harder to get along without them, and the value of life is increased for deniers by

the presence of those who believe in immortality.

Principal Jacks is one of the most distinguished of living philosophers, and it is therefore significant to find him asserting his conviction that the mere existence of this great problem of immortality is a stimulus to philosophical work of many of the best men who are absolutely silent themselves about immortality.

It is a stimulating influence in the great religions, whether the object as in Christianity is to bring us to belief in immortality, or as in Buddhism to compensate us for the loss of it.

Principal Jacks asserts that if we take the New Testament as a whole and not part of it to back up some idea of our own, we find it reveals Christianity as one of the religions, of which there were several in antiquity, which "aim to confer immortality or eternal life on the believer."

"The last 'enemy' the religion of the New Testament undertakes to destroy is *death*—death conceived as the final frustration of real values, the evil in which all the evils of the universe (for the theme is cosmic as well as human) come to a head. On the human plane all moves forward to the point when the Immortal announces to the mortal 'To-day thou shalt be with me in Paradise;' on the cosmic plane all moves forward to the point where the *whole Creation* escapes from the bondage of corruption, and the intolerable frustrations attendant upon it, into the liberties of the incorruptible or resurrection life. 'Life and immortality were brought to light in the gospel of Jesus Christ.' It is a tremendous theme, the full scope and majesty of which seem to have been missed alike by orthodox theology and modernist reactions."

Principal Jacks then tells his audience, for the chapter is one of the Hibbert Lectures for 1923, that he has no time to work out a completed "proof" of immortality, that if he did he doubts if he would convince anybody, that it would create a false impression any way if it conveyed the idea of his own certainty; that he agrees with Bishop Butler that "probability is the guide of life," and in his opinion the probabilities are high—high enough to induce him to live as if he were immortal, and, what is more important, to treat his fellow men as if they were immortal—"which ought to make a great difference in my treatment of them."

Universalists of the old school may have some uneasy moments when he asserts that we can not claim immortality as a "birthright"—but that "our human personalities are capable of acquiring a value that a just universe will not suffer to be extinguished"—and this he says is the doctrine of the New Testament.

"In the New Testament we are immortal in so far as we become the sons and heirs of the immortal God. But none of the writers there represent sonship and heirship to God as a condition into which we are naturally born. The position of sons is one that we have to win and our immortality follows from that."

That to some will appear more or less as a quibble over words—when a son is a son—whether when he has turned his face away from the father's house he ceases to be a son even though the father is seeking him.

Nor will it be quite clear to Universalists that only by the right use of our lives can we win immortality. They will accept the statement if the opportunity to win can be opened hereafter to the millions who never had a chance, in view of their heredity or environment, to create immortal values here.

The discussion of "instinct" and "egotism" is the most helpful in the book. The argument many of us fall back on when other things fail us, is the old one of the ineradicable instinct or belief or longing for immortality among all races and tribes. The argument of the materialist in reply is that this is simply an outgrowth of our egotism. "It is monstrous, or even ridiculous, in their eyes that any finite being should consider himself entitled to live on indefinitely after the term of his mortal life is ended. But may it not be pointed out that the question affects not only the value a man attaches to *himself* but the value he attaches to *other people?* I can respect a man who, for philosophic reasons, is indifferent to the prospect of his coming annihilation at death. But I find it much harder to respect a man who is equally indifferent to the annihilation of those whom he honors and reverences and loves."

From this point on Principal Jacks enlarges on the thought of the infinite value of the souls of the highest and best of the race and of those nearest and dearest to us as individuals with a beauty and a power which no paraphrase can reproduce. As for quoting it all, as we are tempted, neither decency nor the law permits, so we urge our readers to beg, borrow or temporarily steal this "Living Universe" as well as the author's "Religious Perplexities" which preceded it. To be sure there is nothing original about it, although the author is one of our great original thinkers, if we are using originality as President Eliot did recently, saying he was not "original" but much "originality," as George A. Gordon used the word replying to President Eliot, in the sense of putting a stamp of distinction or new power or beauty on an old idea.

One of the Ingersoll lecturers at Harvard some years ago based his lecture "on the indestructible values which attach themselves to the soul at its highest and its best."

Principal Jacks makes the case for immortality hinge "not on the importance we attach to ourselves, but on the importance we attach to one better than ourselves whom we honor and love."

This is not "egotistic," and he adds, "this feeling has had as much to do in creating our interest in the question as any concern we may have about our own fate after death."

Here is presented, in our opinion, the thing which affects us most deeply in this matter.

While the war with all its aftermath of misery has blighted faith in many lives, and many who can't or won't see that God is both wise and merciful in making us work out our own salvation in the world have given up faith in a Good God—there are many of the men who went through the worst of the war who believe in life after death precisely on this ground: that their comrades can't possibly be blotted out. They endured so greatly, they immolated themselves so freely, they were such loyal pals going to such limits

for their buddies, that when sudden death literally blew them to bits, they had simply gone west. "God won't be 'ard on 'im," was said times without number.

When a friend or comrade or dear relative is taken away it stirs our interest in the subject, and especially where there was anything beautiful, courageous or undying about them it deepens our faith in immortality. Even where their lives were hampered, hindered, crippled, or unworthy, in any way, we think out some one unselfish tendency and find ourselves believing it to be the essential man and believing also that it will have a chance to develop hereafter.

Principal Jacks raises a question which he does not answer. People are divided about it. Our social reforms are making the world better. We will abolish poverty in time, outlaw war, settle economic inequalities and wrongs and make a much happier world. Death, however, can't be abolished. Well, then, will it be easier or harder to bear? Will it stab us deeper to have to leave such a perfect world and to see our friends go? Or will we be more philosophical about it? The point he makes is that "death" and "belief in immortality" have "a social significance" "affecting the value of the services we render one another, and of all the improvements we hope to bring about in the happiness or well being of the human race."

As one reads what the author says of Plato on Socrates, and Carlyle on his wife, and the New Testament on "One Immortal Soul which becomes the fountain of Immortality to all other souls that are bound to it in ties of love and loyalty," one comprehends why Dean Sperry characterized the argument "as the most beautiful for immortality in twenty-five years." It is all the more powerful and beautiful because he believes with Goethe, "The highest can not be spoken."

In closing he gives two reasons which to him are convincing that belief in personal survival is "not a vain dream" and "not unworthy of a philosophic mind," and these may be the reasons why the chapter left the younger man cold.

His belief grows out of two other beliefs which he holds firmly and thinks "can be made good as doctrines of positive philosophy." One is the thing which gives name to the book and which he discusses in the first two lectures, that "the universe is essentially alive, and not dead—a living being and not a lifeless thing."

"And the second is that the life of this universe expresses a moral order and that its evolution, as we call it, is the conscious working out of that order into fuller manifestation and reality."

Passing over the first as something our readers will soon get for themselves, we briefly mention the majestic climax of the book based on Carlyle's utterance, "The Great Soul of the World is just," and on Kant's "A moral world is a world where persons, individual persons, are treated as ends in themselves, and not as means or instruments to an end beyond themselves."

He then takes up the essential immorality of the immortality of influence theory. Even if we can humbly accept that as our own fate, we rebel at the thought of others being used that way to create us, and our loved ones to create future generations.

"No man can claim to be a good man who uses his neighbor as a means or instrument. If this universe has a soul, and if there is a moral order at the base of things," then we have a right to expect that this commonplace of morality is observed and we are not treated as "pawns in a great game of evolution or as means of bringing about 'some far off divine event' in which we are not to participate.

"I revolt from the thought that the great and good of all ages have lived and died that I, and others like me, may become better men. I look upon it as a foul wrong done to them, and it hurts me to think I am benefited by it. Willing as I may be, in certain moods, to regard myself as fodder and fuel, I can not so regard Socrates and multitudes of others whom I honor. They were ends in themselves, not mere means to the betterment of others. And as ends in themselves I can not but believe that the Great Soul of the World looks after them and cares for them and preserves them. 'Yea, though he slay me, yet will I trust in him.' But if he has slain them, I can trust him no more. Least of all can I trust him if he has slain them merely in order that I, and others like me, might enjoy, through their sufferings and death, a fuller life. It is in this way that the belief in Immortality gets bound up with the belief in God. 'The Great Soul of the World is just!"

# Cruising Around These United States

## XVIII Dr. Gordon's Fortieth Anniversary

**John van Schaick, Jr.**

FORTY years ago there was a man active in the affairs of the Old South Church, Boston, named Alphaeus Hardy, owner of a line of ships which plied back and forth between the United States and the Far East. To all interested in missions he always is remembered as the man with imagination enough to see possibilities in Joseph Hardy Neesima, when he arrived in Boston harbor as a cabin boy on one of his vessels, took him into his home, put him through Phillips Exeter and Amherst, and made him a power for good in the Orient.

To-day I learned that this same Captain Alphaeus Hardy was responsible for giving a chance to another man who became as great a power as Neesima, the founder of Doshisha University.

This other man was George A. Gordon, then a young Congregational minister at Greenwich, Conn., and the chance was the pulpit of the Old South Church. This afternoon we celebrated the fortieth anniversary of the installation of Dr. Gordon at the Old South.

April 2, 1884, was a day which began in sunshine and ended in a blizzard. To-day, April 2, 1924, began in a blizzard and ended with a beautiful sunset which lighted up the tower of the Old South, made the Charles River Basin and the western sky beautiful

with gold and old gold, and placed a red seal of approval on the forty good years of Dr. Gordon's service.

There is an attractive young fellow around at the Old South as an assistant—the Rev. Boynton Merrill. We lately rented him an office in the Murray Trust Building next to Headquarters, and so we see him coming and going. We suspected he had parts, because he was an "assistant" to a beloved chief and was beloved himself. Now we know he is able, for he went through the testing of making the introductions on one of the great historic days of a historic church and did not use a word too many. He didn't "slop over." He hit the mark every time in about two sentences, and a world of real feeling sounded in all of them.

There was not the packed church they had at the Old South on Armistice Sunday, but a church well filled, which for 4 p. m. on a week day and the day of a blizzard was an even greater achievement.

For half an hour before the speaking, the choir, the organ and the chimes furnished appealing music.

Then to the susceptible of us there came a curious thrill as the curtains parted on each side and with Mr. Merrill and Dr. J. Edgar Park the tall form of President Eliot appeared, while Bishop Lawrence and Dr. Gordon slipped in quietly on the other side.

"O God, Father of our Lord Jesus Christ, we worship Thee with humble, grateful hearts," said Mr. Merrill in the invocation. "Thou hast been wonderfully kind to us through the years. We are met to acknowledge Thy goodness and our love. We pray that Thou wilt give to us in this hour the knowledge that as Thou hast been with us in days of the past Thou wilt be with us in the present."

The greetings of the churches of the "immediate vicinity" and of "the great branch of the Catholic Church called Congregational," were given by Dr. Park.

Dr. Frank Oliver Hall, who meets Dr. Park frequently in a little clerical group to which both belong, tells me he "carries heavy guns." To-day he read a beautiful tribute to Dr. Gordon. "I speak," said he, "for thousands of ministers and students scattered throughout the world who think of Dr. Gordon with admiration. His glowing spirit has touched ours. His mind has made us more sane and diligent. He is to us a pledge of the reality of the spiritual world.

"With him as our leader we have entered more fully into our spiritual heritage."

Dr. Park then spoke of "the unfailing sunshine of ancient Greece" and "the fiery indignation of the Hebrew prophet rebuking wrong" as underlying his life and preaching, but "the spirit that filled the countryside of Galilee" was the characteristic thing. Feelingly Dr. Park added this noble word of recognition: "Amid the misunderstandings of other days he won for us the liberty to proclaim the essentials of religion."

"His weapons have been sheer intellectual honesty, and true moral courage. His defensive armor is a sense of humor. As he preaches God becomes real. Goodness is seen to be at the heart of things, comfort, hope, forgiveness and joy are ours."

The last time I heard Bishop Lawrence was at the consecration of Bishop Slattery in Trinity Church. Since then the hue and cry has been raised about his little book, "Fifty Years." One man whom he knew and loved, wrote him that by this one book he had undone the work of forty years. The fortunate thing about it is that the book itself with fair-minded people, even those of conservative tendencies, is a complete refutation of most of the attacks upon it and its author. It is a queer mind that can't see its object and appreciate its simplicity and beauty.

Bishop Lawrence was introduced as one who "for forty years has been a fellow worker, neighbor and friend of Dr. Gordon." Whenever the name or the presence of Dr. Gordon came before him, he asserted, he thought of the Scotchman and of the New Englander. As a Scotchman Dr. Gordon's speech "bewrays him." "His love of poetry, beauty and the sweep of his imagination set him apart from the usual Englishman. He has shown us God as revealed in nature, history, the broad sweep of humanity and the individual man.

"As we hear his ringing voice and listen to his dignity of language in the description of the sublimity of God and the greatness of godly life, as his thought carries us up into the very heart of the Heavenly Father, we seem to hear as an undertone the voice of Knox on High Street in Edinboro', or of Macleod or Chalmers, softened by the sweet voice of Matheson, while Walter Scott and Robert Burns stand in the background.

"Thousands of the youth of New England and of America have caught through Dr. Gordon's voice, thought, theology and inspiration, a conviction of the wealth of the Christ-life, and a richer experience with God discovered by the following of the Master.

"Through his strong voice, his whole great frame, and even the blow of his fist Dr. Gordon has preached righteousness, justice and truth, while in tender notes and persuasive thought he has wept and even sung of the love, pity and sacrifice of God as revealed in His Son Jesus Christ.

"Dr. Gordon has had the self-restraint to concentrate his life on his work as a preacher, as a pastor, as a theologian and as a writer; and has thereby given us an illustrious example of the spread of influence that may come from one great thoughtful character in the distribution from one point of his inspiration, so that now tens of thousands of those who have known him only to hear him or to read him, as well as those who know him well, rise up and give him thanks."

"Phillips Brooks had been here fifteen years when Dr. Gordon came as a young man. I am glad to think that Phillips Brooks had an ample part in developing the thought of this young Scotchman. The time has been when New England meeting-houses close together did not have much to do with one another, but these two men lived, talked, acted as brethren."

Dr. Park had quoted the old proverb "Cobbler, stick to thy last," as one that fitted Dr. Gordon.

"Being in church," said Bishop Lawrence, "I take a Biblical statement for that idea: 'This one thing I do.' Many of us dissipate our time doing ten thousand things that our churches, or the community, or our own sense of self-importance think we ought to do, but Dr. Gordon has concentrated on his

work at the Old South, as preacher, pastor, theologian, and writer."

Presenting Dr. Eliot, Mr. Merrill said: "Nearly fifty years ago one young man set before another young man an opportunity for an education. Ten years later, the same young man set before him an open door into the Old South Church. We all owe President Eliot a great debt."

Straight as an arrow, and without sign of tottering, Dr. Eliot, ninety years old last month, came forward. He spoke in rather a low tone, but it was an intellectual and spiritual experience to hear him. The audience responded to it. Their expectancy, their tense silence, their laughter, their appreciation, were a tribute to themselves as well as to Dr. Eliot. He used no notes or memoranda of any kind.

"The words we have just heard," said Dr. Eliot, "remind me that I have known Dr. Gordon longer than any one here. When he was a fresh arrival from Scotland, a promising youth bent on getting an education, his employer brought him to my house and asked how his education could be forwarded. He could not enter any college class. I was able to suggest a means whereby from that time on Mr. Gordon could follow his bent for scholarship—even the ancient languages.

"Several years later Mr. Gordon came back to me for suggestions and I got him admitted to Harvard College as a special student. Immediately he became distinguished as a student of remarkable capacity. In faculty meeting one day, Prof. W. W. Goodwin interrupted a warm debate—we were glad to be interrupted—with the remark that it was an outrage that such a scholar as George A. Gordon should be classed as a special student. (Goodwin hated special students and all their works.) A motion was made to admit him to the senior class. Several members of the faculty warmly opposed the motion, but it was carried. Professor Goodwin stated to the faculty then and to others outside that Gordon was the best Greek scholar in language and literature he ever had. Why do I speak of this remote incident? First, to give pleasure to Dr. Gordon. It is a right feeling to be grateful to these scholars who helped him on.

"I wonder if you in this congregation realize the responsibility on yourselves in installing a man and thronging to hear him forty years. He has devoted himself to you. He has given a demonstration of unifying power in his preaching—not exalting only but unifying. He has brought, in large numbers, laboring men, students, servants in your houses, and brought all together.

"He has been a unifying influence in the whole Congregational body, not by attending councils but by his spirit and his words. You have taken a large responsibility in permitting him to so devote himself."

To see the independent educator who could break through iron bound rules and conventions to give a promising boy a chance, then to see the "promising boy" of fifty years later stand up as Exhibit A of President Eliot's educational theories, was something of a privilege for one afternoon.

Mr. Merrill presented Dr. Gordon, "not as my chief or your pastor, but as the man we all love with a love that increases with each passing day."

"My first happy duty," said Dr. Gordon, "is to thank these great and good friends who have spoken. We all know that they are sincere. As to whether they have told the truth—that is another matter. You will wonder how the Old South happened to light on me. The chairman of the committee of the Old South, Mr. Alphaeus Hardy, lived summers at Bar Harbor. President Eliot lived at Northeast Harbor. Mr. Hardy asked President Eliot if he knew a young man for this church. President Eliot replied that he knew a young minister at Greenwich, Conn., of the class of '81 at Harvard, who seemed a man of promise.

"President Eliot was asked to write a certificate of character, of intellectual character. I have in my hands that old letter from President Eliot, sent by Alphaeus H. Hardy, a son of Mr. Hardy, to Mrs. Gordon. In it there is one sentence I could wish to have been true of my life then and if I could believe it true of my life now I should be very happy. That sentence is, 'He is a modest, sincere and sensible man.'

"The letter went on: 'Mr. Gordon will not be thirty years old until January next. He may grow and he may shrink; I think he will grow, particularly if he should get the right sort of a wife.' "

Dr. Gordon then described most humorously the attitude of one member of the committee, who was afraid that because he was a Scotchman he must drink whiskey, and who made a trip to Greenwich to investigate. "I didn't go to the deacons," said this man when he got back, "for they would whitewash him, nor to the rumsellers, for they are liars. I went to the drug store and asked if Mr. Gordon had ever bought even the smallest quantity of liquor, and I went to the sexton and asked if he ever had seen him under the influence of it. I am convinced now he is all right."

When Dr. Gordon was called, the examining council was divided, forty-eight for him and eighteen against, but he came.

"That examination," said he, "has been going on forty years. I have been living, thinking, serving this congregation and this extraordinary community, until I have come to think of examination and judgment as the supreme privilege of life.

"Living in the presence of exacting standards and undergoing testing is a supreme blessing.

"I have come to think with joy of the Grand Assize conducted by the Judge Eternal as a means for the new discovery of truth."

"In my early life," said he very tenderly in closing, "I preached a good deal on the stimulus of a hostile environment. I lived here in the sense of that kind of stimulus twenty-five years.

"Another kind of stimulus has been revealed. It is the stimulus of a friendly environment. I assure you who have come here that this is the chief significance of your presence, to create a stimulus for me to go on in the worship of God and the service of man."

There was humor underlying all Dr. Gordon said, but it was humor to hide tears. "I have seen this congregation change several times," said he, "these are all new faces"—and President Eliot's hand

went quickly to his face. "It is a new congregation but the same friendly environment."

In the statement of Pastor-elect George A. Gordon to the Council April 2, 1884, were these words:

"I believe that the mental habit of suspense is rational, healthy, fruitful of much peace, and an indispensable safeguard against the waste of intellectual and spiritual power. I profess myself an inquirer, a student of the things of God and the life of man. Christ and his Scripture are my supreme authority and guide. I count not myself to have apprehended the divine meaning of life. It is a vast continent on whose shores I stand. I feel the power of its sublime attractions upon my spirit. I press on into it eagerly, gladly, solemnly and reverently, with those whom God may give me as my spiritual companions, my fellow-travelers and fellow-explorers among the unsearchable riches of Christ."

In the Easter sermon of Dr. Gordon, April 1, 1923, were these words:

"What is the central reality of the universe? The Soul of God and the souls of human beings and such as they, in time and beyond time. Eventually, to me, time and space and all the things they contain divide and fall apart like shadows, leaving a Universe in which finite souls together face at once and forever the Absolute Soul. For me, the final forms of reality, the permanent and creative forces in and behind all things, are souls living in God and constituting in God a Republic of souls. Here, in time, finite souls live and move and have their being in God, we know not how; there, beyond time, souls live and move and have their being in God, we know not how."

These two quotations printed in gold were the background on which the order of exercises for today was printed in black.

Instead of giving Dr. Gordon a purse to show their affection, the Old South congregation after consultation with him went to work and raised $35,000 with which to endow a chair of Old Testament Language and Literature at the Bangor Theological Seminary, where Dr. Gordon was graduated in 1877. Subscriptions, it was announced, are still being received.

By five o'clock we were all wending our way out into the parish house to be received by Dr. and Mrs. Gordon, and their daughter. Gilroy, editor of the *Congregationalist*, took me in tow and presented me to a stocky, sturdy, strong looking man, radiating strength and cheer, and to his attractive family. I won't quote what Dr. Gordon said about his friendly, neighborly, happy relations with Universalists, nor tell how the people I met fell all over my old Dutch New York name, nor attempt to reproduce the atmosphere of good will which seemed to pervade everything and everybody. There were refreshments and flowers and palms, and plain people and some from Beacon Hill, modest little dressmakers and statesmen known throughout the commonwealth and nation. And all seemed to say that in spite of its hardships, drawbacks and disappointments, and in spite of a changing world, not the worst thing to do in the world is to be a minister and not the worst thing for a minister to do is to put his feet down firmly and stick for forty years.

*Boston, April 2.*

# Denominational Objectives---I

**John Murray Atwood**

THE foremost and immediate task of the Universalist Church and of the whole organized religious body of the country, is to prevent another war. We have definite denominational obligations assumed by the Universalist Church; necessarily we are very conscious of them and do not minimize them, or propose to shirk them. But all shrink into insignificance in the presence of this commanding one.

The outstanding fact in the world situation today is that we—I say "we" advisedly—are headed straight for another world catastrophe. Unless those who control and are leading the forces of the nations in their mad rush toward the precipice, suddenly and speedily change their attitude and tactics, the tragedy and calamity of another war, more deadly and destructive than the last, are inevitable. No good god Fortunatus, no intervening miracle, can be trusted to save us from such criminal folly.

It chanced that I was reading the other day the article in the February *Atlantic*, "For France to Answer," and it came over me with appalling force that here we were perfecting in the airplane a new instrument of civilization, heralded as a sign of our wonderful twentieth-century progress. But what for? Apparently mainly to demolish the costliest results of progress. Compared with the thousands of planes manufactured for military purposes, what a paucity of them we have as yet for domestic service. We are developing the talent of men to destroy men of talent and their works. We are cultivating scientific knowledge and technique that we may more completely and terribly annihilate what science and art have produced.

Any attempt to picture the frightfulness of another war beggars the imagination. We are told by military experts that a fleet of bombing planes could put a whole naval squadron out of commission and practically exterminate a great city like London. France already has three thousand of these planes, and other nations, alarmed, are striving to keep pace with her production. This in turn but stimulates her to greater efforts. In spite of the Washington Conference, which with its "magnificent gesture" reduced the armaments of nations, preparations in some form for another war go merrily on. All are busily engaged devising the most fiendish and devilish modes of wholesale destruction. Forsooth, they must be ready for the impending struggle as well as their neighbors. Moreover, when once the war is on, no party to it stops at anything deemed necessary to compass its ends. Humane considerations are swept aside, not because men are maliciously brutal, but because one supreme purpose dominates and determines everything—the

will to conquer. Was it not our outspoken Admiral Sims who declared, if correctly reported, that if we had been in the position of Germany we would have resorted to the submarine warfare as she did? With the present efficiency, speed, and range of operation of bombing planes, what people or city could hope to be safe? Surely the words of Jesus were never more significant or prophetic than under present conditions, "They that take the sword shall perish by the sword."

We would think that men have had enough war. They have. There is no question but that the suggestion of the probability of another world conflict makes the hearts of those whose homes have known the dread effects of war grow sick and faint. But men are curious complexes of thoughts, emotions and desires; and if you can but arouse their passions and prejudices —the device of demagogues and religious quacks in all ages—their rational judgment is for the time surrendered. There are thousands of people, for instance, who, mindful of the terrible devastation of northern France, and that Germany was spared the horrors of war within her own borders, sympathize deeply with France, feel that somehow justice was never meted out to her enemies, and *therefore*, without stopping to consider what it portends to the rest of the civilized world, apologize for her militaristic program. Under the sway of emotion they seem to have forgotten the lesson, if it was ever learned, that if you leave the *causes* of war at work—the ambitions, hatreds and jealousies of nations with their consequent militaristic programs—then those practical premises according to the inexorable logic that controls all events will bring the inevitable dire conclusion.

The fact that most of us in this country do not want war, that we as a people are not militaristic, that some of us occasionally and sporadically voice our protest against the drift toward war, will not avail to save us. The truth is that through the ever-increasing solidarity of mankind, the inextricable interdependence of nations—commercial, economic, intellectual, social—we are bound up with the rest of the Occidental nations, and more or less involved in their fortunes.

If we could control our manufacturers and farmers and producers, lay an embargo on all exports as Jefferson did when our nation was in its infancy, stop all inter-oceanic travel, transportation and communication, actually isolate ourselves as Senators Reed and Johnson so vainly argue, we might keep ourselves free of foreign entanglements. But any one of gumption knows that it is idle even to propose such a thing. These would-be patriots who shout "America for the Americans," would not presume to advocate such a policy. It would be striking at the very base of our developing prosperity and life. You can no more stop the present expanding tendencies of our industrial and political life than you can turn back the hands of the clock of time, or stay the tides of the sea. For better or worse, as Roosevelt said, we are a world power to-day, implicated in the world's business, sharing in the world's life, and we *must* accept our share of responsibility for world conditions and the solution of world problems. We ignore them at our peril.

We may thank God, if we choose, that we are not situated as are the nations abroad. But to think that we can look on their misfortunes and like Levite and priest pass by, say indifferently, This is not our affair, let Europe mend her own fences, is as impossible (not to say contemptible) in the face of our ethical ideals and in the sight of the God we believe in, as it is suicidal.

We have endeavored in a few words to make plain that something needs to be done, and done *now*. If we allow things to drift along, voicing a protest now and then, but taking no definite step to halt the present march of events toward war, we shall wake one day, as we did in 1914, to find that it is too late, and that, willy nilly, we are being drawn into the vortex of another struggle. And *again* both our Christianity and our Western civilization will have failed in the crucial test. But what can we do?

We do not advocate, as do some—the editor of the *Christian Century*, the Society of Friends, and John Haynes Holmes—on the ground that the founder of our religion taught non-resistance—a disputable proposition—serving notice on our Government that therefore we, as Christians, in the case of another war, will not serve. That is bound to provoke opposition from good men opposed to war. And in any case, you can not rally permanently any considerable number under such a standard. We can respect those who, believing in non-resistance, are loyal to their convictions. We do. But our object here is not to vindicate our adhesion to any moral principle, but in *union with others* to do the most practicable things to prevent war. For this we must find a basis upon which we can unite the religious and ethical forces of the nation, not propose what at the outset will divide them.

But we do advocate this—that we unite the religious bodies of the country through their *organizations*, in a definite, systematic campaign to arouse the people to the peril, and develop thus a positive anti-war sentiment, that shall become articulate in the demand that our Government take immediate and effective steps to prevent the insane plunge into another war. We say "unite the religious bodies." This is an issue where the distinction between Protestant and Catholic, Fundamentalist and Modernist, Evangelical and non-Evangelical, even between Christian and non-Christian, can not be allowed to have weight. Rather, it would be the supreme indictment of any body of religious people, if their consciousness of theological differences operated to restrain them from joining with others to answer this most pressing call of humanity.

Sporadic protests of earnest souls, however prophetic, will accomplish little. They are not to be discounted, but they are voices crying in the wilderness. One Church, if it stand alone, will find its efforts largely abortive. All the Churches must stand together. If the issue of war itself can cause them to sink their differences, and to discover a great common humanitarian motive and spirit, much more should the war on war.

We propose that our liberal organizations—Unitarian, Liberal Jew and Universalist—shall agree on some program to this end, and then go to the Federal

Council of the Churches of Christ of America and then to the Roman Catholic Church with the proposition that religious forces of the nation, without regard to differences of theology or polity, shall act with unity and energy through their various organizations, to rouse the indifferent and easy-going to the urgency of this problem, and make conscious and effective the great latent opposition of the people to war. Here are institutions with thousands and millions of members with professed Christian ideals, with a press and the machinery of administration, and above all, with unlimited potential influence. What better justification for denominational organizations than service for such a cause! If once such a course is determined upon the detail of carrying it out effectively can be worked out by each Church.

In what way our Government could successfully exert its influence to change the warlike policies of the European nations we do not undertake absolutely to say. We can cross that bridge when we come to it. Our *primary task* is to awaken the heart and conscience of the people. In heaven's name, let us not confess ourselves helpless in the presence of an evident movement among the nations towards another war that if unchecked means unparalleled calamity—the doom of our civilization.

We have learned that you can, through proper and legitimate appeals, develop in a people an attitude and *zeitgeist* (time spirit) that are almost impossible to resist. Let us do it again, not to promote but to prevent war, and ultimately outlaw it. Let us go to work and create such a sentiment. We can do it. There could be no more worthy purpose, and certainly there was never greater need.

# Our Greatest Editor

**Stephen Herbert Roblin**

I HAVE been reading the *Leader* with interest, for some months past. At first I had misgivings lest the new editor was making a spurt which after a little would spend itself, and we would be reading matter without punch, articles devoid of pith, documents minus a message. My doubt has vanished and conviction is upon me that we have a real editor guiding the fortunes of our paper.

At one time I was a rather persistent visitor in the editorial sanctums. It was a pleasure to discuss denominational affairs with the various brethren who sat in the high seat of authority, deciding the kind of intellectual and spiritual food which would be sent forth week by week to our ministers and people. It was a delight to spur them on to give the best we had, and the food was often of the best.

We have had men whose gifts were marked, whose high service is gratefully remembered. Of those I have personally known I would name Quinby, Hanson, Emerson, and especially Dr. J. S. Cantwell. Any Church might well be proud of the service these men rendered. Their message was high and fine, and our denomination in many respects gained influence and power because of the message these men sent out as an inspiration to their thousands of readers.

Dr. Quinby made the *Gospel Banner*. Throughout the state of Maine it became a mighty influence. It was an intimate paper and the people looked for it each week as a most welcome guest. Many a Maine man and women will tell you of being brought up on the *Gospel Banner*, even to this day. Truthfully it may be said their bringing up was of the right sort.

Dr. Hanson had literary gifts of no mean order. His writing was warm and intelligent. He had something to write about and knew how it should be written. His editorial ability was not equal to his literary attainments. But the pages of the *New Covenant* afford good reading now, though so many years have passed since its pages were printed.

Dr. Emerson was an unusually gifted editorial writer. He had stored his mind with an astonishing amount of information and wielded a pen of great power. I am quite confident he attained the highest rank among us as an exponent of the philosophy of religion. In this field he shone, and if he had possessed equal skill in the make-up of a paper he would have excelled. His fame must rest as a writer and not as a formulator.

But the man who revealed the all round gifts of a religious editor was Dr. Cantwell. He could write with the best. His composition came in white heat and he gripped a problem with the power of an intellectual giant. His early guidance was at the hands of Dr. I. D. Williamson, one of our really great men. The *Star in the West* and later the *Universalist* furnished John Cantwell his opportunity. For years he gave our people the product of his splendid mind in a form so inviting that thousands came to know what they believed and why they believed.

Dr. Cantwell not only wrote editorials of the highest order but he knew how to organize his paper. His work was that of an expert. A master-mind was in evidence each week when his periodical went to the homes of the people. Not a single mark of the novice was in the make-up, and the subject matter at once commanded attention. Scores of people have paid tribute in my hearing to the great work of this man. In the homes of the Middle West where his name is known you will hear unqualified commendation and expressions of profound gratitude whenever you speak of him and his labors.

At one time I was a guest in the home of Dr. W. H. Ryder of Chicago. Professor Swing came in one evening and in the course of conversation Dr. Cantwell's name was mentioned. Said he, "Cantwell is unquestionably among the very foremost of the religious editors of our day." Dr. Ryder enthusiastically supported Professor Swing's declaration. At another time I was entertained in the home of Mr. Holly Miles in Chicago. He was an attendant of Dr. W. H. Thomas' church, or rather supported him in his work at the People's Theater. Mr. Miles invited Dr. Thomas to dinner that we might meet. During the evening I led him up to the discussion of religious papers that I might see if he agreed with Professor Swing in respect to Dr. Cantwell. "Cant-

well," said he, "is a prince among the editors of denominational papers. His work is of the first water."

I was a young man then and so could not be expected to measure work of this nature at its true value, but I rejoiced to know how these men valued my friend.

As I look back at the work of Dr. Cantwell several considerations take shape in my mind. First of all, Dr. Cantwell was a big man. Nothing petty or mean could find way into his paper. Animosities, personalities, contemptible allusions, were as far removed from him as an editor as the Atlantic is separated from the Pacific. He was after merit first and last. I have seen him eagerly grab a manuscript from some one he did not especially care for and read with fervor. If the Devil had communicated something worth while Dr. Cantwell would have printed it with glee.

In the second place he knew his business. By this I not only mean his ability to write and organize and make up his paper, but he knew people —our people. He was also alert to the world happenings and thinkings. Nothing escaped him. He was a mine of knowledge and wisdom. He grasped situations, formulated policies, set in operation movements, discovered real and not imaginary men to send them forth with his benediction and support, and in a thousand ways revealed that a high-grade watchman was set on the walls of our Zion.

In my mature years, having had opportunity to see and judge the work of a multitude of religious editors, I feel that I am right in placing Dr. Cantwell at the front of our editorial list. I believe also that my estimate of Dr. Cantwell as among the foremost of all the religious editors of his day is warranted by his accomplishments. In fact there is only one man in America whom I would place higher than he—Dr. Lyman Abbott.

# Special Meetings at Shizuoka

**Clifford R. Stetson**

FOR several weeks the people of the Shizuoka church have been working faithfully on arrangements for the special meetings of March 2 and 3. Mr. Terasawa and the loyal committees which he appointed had everything in readiness when the visiting speakers arrived. Mr. Ito and Mr. Kawabata came, and Dr. and Mrs. Ayres. In connection with the evangelistic meetings the plans included a farewell to the Ayreses, since this was their last visit to Shizuoka before leaving on April 6.

The Tokyo friends came on Saturday evening, and the meetings began with Sunday morning, when Dr. Ayres gave the sermon, with Mr. Ito as interpreter. His theme was "Transfiguration," and he made the transfiguration story very real to us all. "Lead, Kindly Light" was sung in English by a special chorus of young people. The communion service followed, with Mr. Kawabata presiding in his usual earnest manner, and I assisting. This was the first communion prepared by the newly appointed deacon and deaconess, and it was a successful and dignified service. Previously the missionary has attended to the preparation.

After a short period of informal fellowship and greeting, we adjourned to the "mat" room, for our farewell to Dr. and Mrs. Ayres, and the *"Bento Kai,"* or "lunch meeting." Here we sat on our feet in a large circle about the room, and sang a hymn, had a short Bible reading and prayer, and then there were speeches by different persons representing the organizations of the Shizuoka church and parish. Mr. Mitamura, for the church members, read his address both in Japanese and in English. He expressed gratitude for all the Ayreses had helped the Shizuoka church to do, sent greetings to the churches in America, and hoped for continued loyalty to the Mission on the part of all at home. Mr. Kimura, for the young people, spoke in English, extending gratitude and good wishes to Dr. and Mrs. Ayres, and greetings to the friends in America. Mrs. Terasawa told of what the women's organizations are doing for the church, and added their greetings. The Sunday school and kindergarten also conveyed their good wishes. Mr. Terasawa then presented Dr. and Mrs. Ayres with two beautiful lacquer boxes, as a gift from the Shizuoka people, and expressed the hope that as Dr. and Mrs. Ayres returned to America they would choose from the many things both good and bad which Japan has to offer only those things which are good and beautiful to put in the boxes and store in their memories as well. In accepting these gifts and good wishes, Dr. Ayres promised to try to do just that, and Mrs. Ayres assured us that the memory of these meetings would be one of the precious things they would take to America with them.

By this time we were ready to do justice to the lunches we had brought, and there followed a half-hour of informal good-fellowship as we ate together. Then we all went outside and posed for a photograph, and it was time for the afternoon meeting.

This was a special meeting of the Sunday school, with a short program by the children, a story by one of the young men, and a talk by Mrs. Ayres, interpreted by Mr. Kawabata. It went off well, and the children were as much interested in the story and Mrs. Ayres' talk as the older ones had been in the first part.

At the Sunday evening meeting Mr. Kawabata had the first address, and Dr. Ayres the second. During Mr. Kawabata's sermon a stranger, who had come in for the first time, disagreed with what was being said, and shouted *"No, No,"* several times. Mr. Terasawa got up when the sermon was finished and invited any who had questions to remain after the service and ask them, but to keep still while speaking was in progress. There was no disturbance during Dr. Ayres' address, and as soon as the meeting closed Mr. Terasawa brought the objector up to meet Mr. Kawabata, and they argued there until nearly eleven o'clock. They gave the man something to think about, and he promised to come again.

Monday morning Mrs. Ayres spoke to the Kinder-

garten Mothers' Club and the Woman's Club, in the kindergarten room. Mr. Kawabata interpreted. The subject was "Women's Influence Outside the Home." Dr. Ayres sang a solo. Mrs. Mitamura presided, and wished the guests "Godspeed" in behalf of the mothers' organization.

Monday evening Mr. Ito and Dr. Ayres addressed the students and teachers of the night school, and Mr. Yatsurugi, for the teachers, made a short address of farewell to Dr. Ayres.

This concluded the meetings, which have given the people of our church here much inspiration and help, and have cheered the Tokyo men, and Dr. and Mrs. Ayres for their homeward journey.

# The Character of Paul*

DR. CHARLES E. JEFFERSON never appeared to better advantage than in his new book, "The Character of Paul." It is characterized by the traits one has learned to look for in Dr. Jefferson—clearness, simplicity, directness, interest—and it has the enormous advantage of coming out of a full and deep experience with the subject. In the preface Dr. Jefferson says:

> "For thirteen years of my life, I made it a practise each succeeding year to carry away with me for the summer one letter of Paul's and make it my special study. Through my vacation months he was my daily companion. I read the letter again and again. I read everything of value on the letter which I could find; meditated on its contents; pondered the problems it suggested; communed with the spirit of the man who wrote it, prepared a sermon on it and finally made out a list of a hundred questions for the assistance of my people in their study of it through the following year. In this way Paul became to me more and more a living man."
>
> And as some one else remarked, "This is the John Milton way of writing a book that shall serve as a body to contain the life-blood of the master spirit that wrote it."

The book is made up of sermons which have not been preached. This too is an illuminating commentary upon the fulness of life Dr. Jefferson lives, especially as most ministers complain of "being pumped out."

Dr. Jefferson says he has "written for preachers that they may be quickened to speak of Paul more frequently," and "for laymen that they may be encouraged to study Paul's Letters for themselves and find in him an unfailing source of strength and gladness."

There are twenty-six chapters to the book and their titles tell something of what the book is: "The Man," "What We Know and What We Do Not Know," "His Limitations," "As Seen by His Contemporaries," "His Sincerity," "Sanity," "Weakness," "Strength," "Pride," "Humility," "Vehemence," "Patience," "Courage," "Courtesy," "Indignation," "Tenderness," "Breadth and Narrowness," "Sympathy," "Thankfulness," "Joyfulness," "Trustfulness," "Hopefulness," "Love," "Religiousness," "Lovableness," "Greatness."

Dr. Jefferson points out that most writers on Paul go at once into "Paulinism." He tries to stick to the human Paul. That is why Paul is the specialty of scholars. He wants to make him a hero for the common people.

Liberals who pay scant attention to Paul and prefer to talk about Jesus can profitably read the book. His words have been taken as "food by fanatics," an "arsenal by theologians," and as a "battle axe by tyrants." He has been "Calvinized."

As men have cried "Back to Jesus" in the past generation they will cry "Back to Paul" in the next.

The worst possible point to begin in the study of Paul is the Epistle to the Romans. Begin with Philemon, and then take Philippians, Second Corinthians, the second letter to Timothy, then the last twenty chapters of the Book of Acts repeatedly. After this Galatians, First Timothy, Titus, First Corinthians. The other five letters can be left to the last.

Dr. Jefferson might have added that we had better read these letters in some translation like Goodspeed's really to get the sense, and in modern literary form to appreciate that they are the old letters of a man instead of verses and chapters in the Bible.

Not a scholarly work, not a theological work, practical from beginning to end, Dr. Jefferson has filled a gap in the study of Paul, entertained us admirably and given us a method by which we can approach a fascinating human biography.

*The Character of Paul. Charles E. Jefferson. The Macmillan Company: New York. Price $2.25.

# Days of Delusion

AS biography this book* tells the story of the making of William Miller, leader of the Millerites or Adventists of eighty and ninety years ago. As history it gives an account of one of the important developments in the evolution of religion. As a story it proves again that truth is stranger than fiction and more interesting.

Clara Endicott Sears, author of "The Romance of Fiddler's Green," "Bronson Alcott's Fruitlands," "Gleanings from Old Shaker Journals," and other volumes, has done an interesting and important piece of work in "Days of Delusion." It is especially timely now on account of the revival of the old Millerite hopes by many of the so-called "Fundamentalists."

The story of Miller himself is fascinating. How he grew up in a little rural community of Vermont, his early passion for books, his plain life as a farmer, his interesting service in the War of 1812, his period of scoffing, his years of intensive study of the Bible, and how he began to preach, are told with fine literary skill and keen appreciation of what goes into the making of a man. People interested in human beings,

*Days of Delusion. A Strange Bit of History. Clara Endicott Sears, 264 pages. Illustrated. Houghton, Mifflin Co.: Boston. $3.00.

whether they have any interest in Adventists or not, will be delighted with these chapters.

Then the great delusion, the literal interpretation of obscure Scriptures, the public addresses with a kind of Hosea Ballou plainness, earnestness and mastery of the English text of the Bible, the great comet of '43, the unusual meteors, the widespread revival, enormous camp-meetings, ascension robes and all, make a gripping story.

This earnest deluded old man is rather a lovable figure as Miss Sears paints him. Where he began to go wrong intellectually was in young manhood. "The more I read," he wrote to a friend, "the more dreadfully corrupt did the character of man appear. I could discern no bright spot in the history of the past." It is the same old vicious theory of a wrecked and ruined universe and race which in one form or another paralyzes human effort wherever it is held.

Universalists walk here and there through the pages of the book—first where the old man describes one of his meetings to a friend and says: "Infidels, deists, Universalists and sectarians were all chained to their seats in silence for hours." Then the *Maine Wesleyan Journal*, describing his meetings in Portland, says: "His lectures are interspersed with powerful admonitions to the wicked and he handles Universalism with gloves of steel."

The Rev. Abel C. Thomas, then at Lowell, is quoted at length in answer to Miller.

Channing also is quoted as saying, "Christ comes in the conversion, the regeneration, the emancipation of the world."

Whittier visits some of the enormous camp-meetings and writes:

"I do not, I confess, sympathize with my Second Advent friends in the lamentable depreciation of Mother Earth even in her present state. I find it extremely difficult to comprehend how it is that this goodly, green, sunlit home of ours is resting under a curse.

"It really does not seem to me to be altogether like the roll which the angel bore in the prophet's vision 'written within and without with mourning, lamentation, and woe.' September sunsets, changing forests, moonrise and cloud, sun and rain—I for one am contented with them. They fill my heart with a sense of beauty. I see in them the perfect work of infinite love as well as wisdom."

The book is full of anecdotes and reminiscences gathered by prolonged study and by the insertion of advertisements in the principal papers of those sections of the country where the excitement was greatest. In telling one of these stories in full, the pathetic "Story of Mary Hartwell" and her lover, the author shows sound judgment, for it reconstructs for us scenes long since passed away.

In the same way reproductions of newspaper and other pictures of '33 and '43, showing the famous "rain of fire," "falling stars," as seen in various parts of the country, the "comet," "symbolic images of Nebuchadnezzar's Dream," "the fourth beast," "the fifth angel," the "Great Millerite Chart," and "Various Solar Haloes" help put us back into the atmosphere of those days.

Pictures of William Miller, some of his elders, his various farm homes, help us understand the environment out of which he came.

The last paragraph but one of the book says much: "The followers of William Miller claimed that, in spite of the failure of his prophecy, the whole experience was of God; that through fear of the Awful Day souls who could not otherwise be reached were brought under subjection and saved from the torments of hell. They forgot the inspiring admonition of the Apostle Paul, 'God has not given us the spirit of fear; but of love and of *power* and of a *sound mind.*' "

This book ought to be read by people who want to understand current religious topics.

* * *

### A PRAYER

O Thou who hast taught us to seek first Thy Kingdom and its righteousness, teach me to say, "Give me my daily bread." Teach me to accept Thy will as the foundation of my happiness, and other things as only its superstructure.

I am more afraid of the hunger of the body than the hunger of the spirit. Convince me that it would not profit a man to gain the whole world, and lose his own soul. Show me that it is only the possession of my soul that makes the possession of the world any gain.

Impress me with the truth that no *thing* can give me joy, if I myself am not already joyful. Inspire me with the knowledge that the issues of life are not from without but from within.

Guide me into the discovery that the pleasures at Thy right hand are the only things that are pleasures for evermore. Amen.

*George Matheson.*

* * *

## COMMUNICATIONS

### A Protest

*To the Editor of the Universalist Leader:*

As a humble minister of the Universalist denomination, I wish to enter my protest against the language of Mr. Frank W. Whippen, which appeared in the *Leader* of March 8. The expression to which I especially object is as follows: "I wish that one of our strong preachers would give us an Easter sermon—a sort of model—proceeding upon the idea that nothing unusual transpired at Joseph's tomb, and that all the New Testament writers who tell of Jesus' reappearance either lied or were misinformed."

To say the least of it, the language is coarse and irreverent, and we are at a loss to understand how a minister of any Christian Church could be induced so to express himself.

To me, and I dare say, to many others, the story of the resurrection found in the Scriptures of the New Testament has never ceased to have its attractions; and, as heretofore, I shall present it to my people on Easter Day, even disregarding Mr. Whippen's perturbation of mind.

*Thomas Chapman.*

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### Two Men's Clubs

*To the Editor of the Universalist Leader:*

Church A had an oyster-eating club of 300 members, but was a tax rather than a benefit to the church. The club did not contribute enough to the church to pay for light, heat, janitor service and the dishes they broke, to say nothing of the general upkeep of the church. You could not sell tickets to a minstrel show of the boys.

Church B has a club of thirty members. While only a tenth as large, it is of ten times more value to the church. It maintains a Sunday school class of twenty members, takes care of the evening service, has charge of a table at the parish fair, turning over to the ladies this year $200 and making a contribution to the church of $300.

Occasionally they have a supper and a speaker, but the business and general discussion is about the welfare of the church. They also give a church picnic, and are now planning to look after all the activities of and for the boys of the church. The hard thing to do is to convince the members that it is worth while to pay their annual dollar to the national organization of Comrades.

A good motto to adopt would be: "Exist for the local club." The old plan called first for $1 apiece, making the first impression that the local club existed to support the national organization. There is a psychology in "coming right end to."

*New York.*

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### From One Who Likes the Leader

*To the Editor of the Universalist Leader:*

Please find enclosed my check for four dollars, two to pay for my current subscription, and two to have the *Leader* sent to my brother, G. S. Mitchell, Eaton, Indiana. We note a great improvement in the *Leader*, fine discussions of present day thought-trends, wholesome liberality and a delightful tolerance pervading the pages, a real paper. One thing I wish you might take up, and that is a discussion of the International Sunday school lessons. There is great need for this, more valuable than the many reports of local doings that are more or less trite.

*C. O. Mitchell.*

*Portland, Indiana.*

* *

### Hardly Worth Noticing

*To the Editor of the Universalist Leader:*

If one wants to know if there is still a need of preaching the Universalist doctrine he or she has but to preach a sermon or two which knocks away the Orthodox or fundamentalist props and have the sermon published in full or in abstract. Rev. Arthur Soule, our pastor at Harrisville, is preaching a series of sermons during the Lenten period which have been published in abstract form in the Woonsocket and Providence papers. The other day a post-card was received by our minister and on the face of the card in one corner was the word Pastor and these scriptural references: Isa. 5 : 6-10 and Jer. 12 : 10. The card was from a neighboring state and read as follows: "Dear Friend Soule—Greetings, etc. Jas. 1 : 1. What a blessing you and yours would be to this world if you and yours would just take Jesus Christ at his word and not be harping and quarreling, etc., over the False Doctrine of the Universalists: That all are going to be finally saved. Tim. 2 : 4. The conditions here is if they will. Ques: But will they come to Him, the Christian's Captain Heb. 2 : 10 who said, And few there be that find it, Eternal life. Matt. 7 : 14. My uncle, Rev. ——, was a Universalist preacher about fifty years ago and I took care of him during his last sickness. He told me that he was not prepared to die but was not afraid to die in 1900 A. D., and he is still A Dead one and will be until the Resurrection of John 5 : 29. I am afraid the Last one. We know who are going to Heaven, only they that do His will, Matt. 7 : 21 and keep his Law as recorded in the Bible, Ex. 20 : 3-17."

Our minister very promptly sent a reply, informing the writer that once on a time he had held just such views, until given light which led him into the faith of the Universalist Church. The sermons thus far preached said nothing about the Universalist doctrine of salvation but discussed the life and way of Jesus as being practical for our day and generation. It would seem as if the writer of the card is like a great many people who think that final salvation is all we think about or teach.

*Correspondent.*

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### AN ATTACK AND A REPLY

IN a recent issue of the *Pawtucket* (R. I.) *Times* there was printed in full a sermon by the Rev. Dr. Lyon, an evangelist holding special meetings in Pawtucket, in which he took the view that all are not the children of God, and made an attack upon Liberals. Rev. Julian S. Cutler, pastor of the Universalist Church of Our Father in Pawtucket, took issue with the evangelist.

Dr. Lyon spoke in part as follows:

Let us now proceed to consideration of the next fact, that every one is not a child of God. There are two distinct classes brought out in the Scripture. It is evident between the two sons of Adam, Cain and Abel; between the sons of Abraham, Isaac and Ishmael, the one was the child of promise, the other the child of bondage. This same division was marked between the sons of Isaac, Jacob and Esau. One class are called the children of promise, the children of the Kingdom, the children of light, the children of obedience, the children of God. The other class are called the children of this world, the children of wrath, the children of darkness, the children of disobedience, the children of the devil. No one can belong to both classes. By your own choice, you become a member of the one division or the other.

If every one was by nature a child of God, then there would be no need of regeneration. The Apostle, in his epistle to the Ephesians, said, "We are by nature children of wrath." By the physical birth man becomes a child of the earthly parent; by the spiritual birth man becomes a child of the Heavenly Parent. But, says some one, "Did not God create all mankind?" Yes, God created the hog and the horse, but no one would reason for a moment that the fact that God is their Creator implies also that God is their Father. To Nicodemus, the highest type of the earthly man, Jesus declared, "You must be born again. Except a man be born again, he can not even see the Kingdom of Heaven."

Moreover, if every one was by nature a child of God, then some would be children of God against their will. Salvation by compulsion is inconceivable. You become a child of the earthly father without your consent, but you become a child of the Heavenly Father only with your consent. Furthermore, if every one was by nature a child of God, every one would be saved, for the Scripture distinctly says, "If children, then heirs." There is no heresy which has been more disastrous to religion than that of universal salvation. The old Quaker spoke truly when he said to the Universalist, "If your religion is true, we do not need it, if it is false, we are better off without it." Whenever any one is inoculated with that false doctrine that every one will be saved, it absolutely paralyzes his power and effectiveness for Christian service.

Senator George F. Hoar, of Massachusetts, was invited some

years ago to speak before a convention of so-called Liberals, down at St. Louis. In his address he made this significant statement, "The trouble with you people is that you do not believe anything." To accomplish great results you must have a great creed. "A little group of churches," said he, "in my native city, that believe the Bible, that the man that accepts Jesus Christ is saved, and the man that rejects Jesus Christ is lost, have given in the past fifty years more for the cause of missions at home and abroad than all the hundreds of so-called liberal churches in Massachusetts put together." There is no word in these days, unless it is "charity," that is more misused or abused than the word "liberal." The advocate of free love calls himself a Liberal; the advocate of free whisky calls himself a Liberal; and the advocate of universal salvation calls himself a Liberal. All of these terms are misnomers. There can be no liberty without law. Senator Hoar might have made his statement even stronger. "That old Clarendon Street Church, of Boston, which was presided over by that sainted pastor, Dr. A. J. Gordon, gave during the twenty years of his ministry more money for propagating the Gospel at home and abroad, than all of the so-called liberal churches of New England put together."

If we are to combat successfully this false doctrine of Univalism, we must dig deeper. If you start your reasoning with the basis that every one is by nature a child of God, you will be forced to the inevitable conclusion that every one will be saved, for "if children, then heirs." The mistake is not in the conclusion, but in the first premise. The Scripture distinctly says, "We become children of God by faith in Christ Jesus." If one was by nature a child of God, he would not need to do anything to become a child of God.

Mr. Cutler's letter follows:

*Editor of the Times:*

My attention has been called to certain statements in regard to Universalism, made by Rev. Mr. Lyon of the tabernacle, and printed in your paper on Friday last. I am very sorry that the evangelist so far forgot himself and his mission to our city as to make a wholly unwarranted attack upon a religion that differs in its doctrines and methods from his own.

In all friendliness I would remind the reverend gentleman that it is highly probable that the truths of God are so large and so numerous that no one little human mind has, thus far, been able to hold a millionth part of them. There are enough for all the churches, and all the ministers, and after we have all had our full share, we shall still be but beginners in the University of God. We are all sorely needed in God's great work of redemption and we shall accomplish much more for Christ and humanity by a broad Christian tolerance than by abusing each other and condemning those who can not see with our eyes, nor think with our brains.

In the saving of souls there are kindly, sweet, Christian things enough to be said, without resorting to unkindly criticisms of each other. The Golden Rule of our common Master is, in the opinion of Universalists, the best guide always where opinions differ. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one to another."

To prove that some are not children of God the evangelist quotes from St. Paul's letter to the Ephesians: "We are by nature children of wrath." Why not quote also from the same letter the much more beautiful words: "There is one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Or again from the same chapter: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." We are told that the advocates of free love and free whiskey call themselves liberal. Those classes we Universalists know absolutely nothing about, but we will accept the statement of the evangelist. But we Universalists do not call ourselves Liberals. We are simply Universalists, believing in God the Father, in Christ, His Son, and in righteousness, and the golden rule, and the square deal, and the universal brotherhood of man; and we are trying, with God's help, through the grace of Christ, to live up to our beliefs. "Let us not, therefore, judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way."

In the New England States to-day there is not a Universalist in jail, nor in the divorce courts, nor can you find anywhere a Universalist bootlegger; and in this community Universalists are as honest, upright and as highly respected as the members of any other denomination. "By their fruits ye shall know them."

Thirty-five years in the Universalist ministry have taught me a broad Christian tolerance toward all Christian denominations. I believe in all the Churches. I love all the Churches. I pray for all the Churches. Universalism has taught me never to ridicule nor speak unkindly of any Church or body of Christians who may differ from me. I believe St. James is right when he says: "If any man among you seem to be religious, and bridleth not his tongue, that man's religion is vain."

Universalism needs no defense, but I am always ready to meet its critics on any platform, at any time, and discuss its doctrines, and answer all objections. I will agree to defend it with unanswerable logic, and find at least fifty Scriptural texts which imply or declare Universalism to one that can be found to bolster up the doctrine of an endless hell. I say these things in the most kindly spirit, and from my heart I wish my Brother Lyon abundant success.

*Julian S. Cutler.*

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## INTERESTING COMMENT FROM THE SOUTH

THE *Spartansburg Journal and Carolina Spartan*, published daily at Spartansburg, S. C., contained recently this very interesting editorial headed "The Universalist View:"

Last Sunday, as the *Baltimore Sun* reported, the Rev. Dr. John S. Lowe, Superintendent of the Universalist Church of America, spoke at the Universalist Church of Our Father in Baltimore on this subject: "Jesus as a Master to be followed, not as a dogma to be believed."

> "He said that it is necessary to distinguish between the teachings of Jesus and the teachings about Jesus.
>
> " 'Men wrangle over a faith about Jesus,' he said. 'Man's need is for the faith of Jesus. He is the one religious leader in history who never despaired of man. He put his confidence in man at his worst as well as at his best.' "

There seems to be something in that view upon which, possibly, proper emphasis is not laid. Few people "down our way" know anything at all about the Universalists. There was a small settlement in Fairfield County at one time, composed of those who followed this faith, but, we believe, few if any of the cult have survived in this state. There are about one thousand Universalist churches in the United States with congregations numbering about 200,000 persons, church property valued at $10,598,100 nearly eighteen years ago, and probably a membership of 100,000. Some persons may be interested in knowing what the Universalists "believe," and this was the declaration of the General Convention in Boston made twenty-three years ago as a "Statement of Essential Principles," the adoption of which was made the condition of fellowship:

> "1. The Universal Fatherhood of God; 2. The Spiritual authority and leadership of His Son, Jesus Christ; 3. The trustworthiness of the Bible as containing a revelation from God; 4 The certainty of just retribution for sin; 5. The final harmony of all souls with God."

## SOME INTERESTING BOOKS

### Jacks Delivers the Hibbert Lectures

"I think that Jacks is just about ten times as religious as any other man who is writing books," a very well known minister said to me the other day. I had just remarked that I got "considerable kick" out of L. P. Jacks' new book, "A Living Universe," and he had rebuked me for the term. When he went on to praise the book, I impudently asked, "So you like Jacks even if you don't get any 'kick' out of what he writes?" He looked up, "Kick! Sometimes I get fairly intoxicated with it!"

The influence of Jacks seems steadily to be increasing. His little book called "Religious Perplexities" was widely acclaimed, and his other new books have been nearly as popular. Always alive to the problems of the moment, he has been taking recently a concretely practical attitude toward the affairs of the world. The problem of government, apparently, has assumed a growing importance in his mind, and his recent articles in the *Hibbert Journal* on this subject have been extensively quoted.

The Hibbert Lectures which Jacks delivered in 1923 and which have been collected under the title, "A Living Universe" (George H. Doran Co. $1.00), concern themselves with intensely practical matters as viewed from the point of view of a certain philosophy which is indicated by the title of the book. It is the conception of the universe as living—"as alive with a spirit which forever acts the truths on which the universe reposes." Belief in such a universe is supported by the pragmatic test that no other view of the universe works, that a civilization which looks on the universe as a dead something to be exploited never survives.

Education, the theme of the first lecture, is a subject much discussed of late and from many points of view. Jacks speaks of it first in connection with religion: "That all education should be religious we have frequently been told. It is equally true that all religion should be educational—a point that is sometimes overlooked." Together religion and education enter upon the search for reality. Both find difficulty in talking about reality, but fortunately the highest can be acted though it can not be spoken. On the importance of acts Jacks lays great stress. "Education will become real," he says, "when all the children and all the adults are being trained to play their parts as living members of a living universe." In the same vein he writes, "Treat Christianity as an actable religion and distrust all forms of it which consist in merely saying this or saying that."

In the second lecture Jacks gives his splendid vision of a true civilization, a civilization based on culture and not on power. It is an inspiring vision, a vision to encourage every one who hopes even vagely for better things, a vision that is possible of realization if we will accept the view of the universe which Jacks holds. Of the two types of civilization, political and cultural, ours is at present the former, the type which has been gaining steadily for the last three hundred years. Its main feature "is the struggle for power, between nation and nation or between class and class." The main object of the other type "is not to increase the power of the State but to promote the best mode of living among the citizens, and it attaches more importance to their personal characters than it does to their possessions." It is only in such a civilization that our finest dreams, our dream of peace, our dream of social justice, our dream of fellowship and brotherhood, can come true.

The last lecture deals with immortality. The minister to whom I earlier referred called this the most beautiful statement of the foundations of the belief in immortality that he had read for many years. Jacks brings out that in a moral world we have a right to expect to be treated as moral beings, which means the survival of personality. More significant is his argument that even though we may, as many men do, disclaim any self-important assurance of survival for ourselves, we can not suppose that it is right for others not to survive. "I can respect a man who, for philosophic reasons, is indifferent to the prospect of his coming annihilation at death. But I find it harder to respect a man who is equally indifferent to the annihilation of those whom he honors and reverences and loves." Or again he remarks with some feeling: "Willing as I may be, in certain moods, to regard nyself as fodder amd fuel, I can not so regard Socrates and multitudes of others whom I honor. They were ends in themselves, not mere means to the betterment of others. And as ends in themselves I can not but believe that the Great Soul of the World looks after them and cares for them and preserves them."

The little book—about one hundred pages—contains much that is helpful, much that is stimulating, much that one wants to adopt as his own. Some parts will appeal to some people more than to others. Even more than most books its effect will depend on what psychologists call the apperceptive mass of the reader. It is so very largely based on experience that its reception depends very largely on the experiences brought to the reading of it. But every one will find in it something for him. It is a great little book, easily read and very much worth reading.

*G. H.*

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### Two Pageants

The Beacon Press has just issued a book entitled "The Nativity and the Consecration of Sir Galahad," two pageants for the church. The authors of these are the Rev. Eugene Rodman Shippen and his wife, Mrs. Elizabeth Blount Shippen. The "Foreword" is by the artist Percy MacKaye. The book is handsomely illustrated with pictures of the presentation as given by the authors in the Second Church of Boston, Unitarian, located at Audubon Circle.

The theory of the book is that such a pageant should be tableaux or action, but all actors silent, with a reader or "impersonal voice" giving the story of the tableau or action. The two stories in this book are those of the Nativity, suited to the Christmas season, and of Sir Galahad, suited to the spirit of consecration which becomes the Easter period.

After the text is an appendix giving full directions as to entrances and exits, music and recital, costumes and poses, and the movement of both of these pageants is toward reverence, faith, and the inspiring ideals of religion.

The reading and the action carry a reverent worshiper into the mood of a deeper reverence and a finer expression of faith in God, love towards man, and consecration of self to the service of mankind. These pageants rise above the noise and novelty of such average displays, and in quiet, dignified manner stir the soul by music, beauty and story.

*L. S. M.*

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### The Heart of the Bible

"The Living Word, the Bible Abridged," is the title of a new interpretation of the Bible by Henry Hallam Saunderson, published by the Century Company. Twenty years a student of Biblical literature and twenty years a lover of spiritual ideals and the literary beauties of the Scripture, and then this book. The scholarly mind and the literary taste of this writer are guarantees that this new book is not the type so common in these days when the Bible is the most read of all books. This is a period when a multitude of books are being put upon the market from many publishing houses to meet the new interest in the study of the Bible. Too many of these new books are hurriedly put together and some are so carelessly organized as to have no excuse for being. But this book by Mr. Saunderson bears evidence of slow preparation, careful attention to the unity of literary form, and spiritual ideal. With an unusually discerning sense of the values of literature and of the different types of composition he gives us "the heart of the Bible."

The author is a man whose sense of literary values is keen and discriminating. He has already proved himself a writer of clear, strong, poetic English, and in address, essay, or sermon his writings command attention by the beauty of their form and the richness of their symbolism. All this natural ability and long training he brings to his effort to give us the spirit as well as the story of the Bible as a whole.

Above other collections this book excells in the readableness of the selections made, the rounding out of the paragraphs, and

the setting up of the dramatic or beautiful messages of both Old and New Testament. The book follows the general order of arrangement in the King James Version, and one who seeks a continuous but abbreviated history of Israel will find it here in short form, and yet preserving the original Biblical quality. It is in reality, a "Shorter Bible."

In its form it is adapted for use by a reader in public, or as a book of devotion in private. There are four indexes, so that it is easy to find the scripture for special occasions, or the location of special verses in different books. The make-up of the book is attractive; the print is large, the margins broad. It is to be hoped that when another edition shall be put out the size may be made more convenient for a place in one's pocket or one's satchel. The book, however, considered as a whole, will take a place among the best of the recent interpretative books on Biblical literature.

It may be interesting to many to know that Mr. Saunderson, besides being a Unitarian clergyman, a student of books, has been the creator and promoter of the "Wayside Pulpit" which appears before so many churches, sending out some compelling messages to all passers by.

*L. S. M.*

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### The Story of Israel

A new book has been added by the Beacon Press to the Unitarian Course of Graded Lessons. The books in the series are edited by Dr. W. I. Lawrance and the Rev. Florence Buck. The last volume just from the press is entitled "From Desert to Temple," and is by Mrs. Eleanor Wood Whitman. Mrs. Whitman will be associated at once in the minds of many as the one who so successfully directed the presentation in the theater of the play of Jeremiah in the season of 1923-24.

In this book the effort is to present the story of Israel in its dramatic spirit, though not in the form of drama. The plan gives the story of Israel from its departure from Egypt to its arrival in the temple building in Jerusalem. The characters and incidents connected with this part of Israel's activity are given a dramatic spirit. The book is full of material and suggestions which the teacher is directed to use in communicating the story to the pupils. This manual is intended primarily for teachers having classes with pupils of about twelve years of age.

This book will be especially welcomed by those who want suggestions and material by which to present Biblical history in story and dramatic form. Two outline maps and several pictures add value to the book, which is divided into thirty-three chapters intended to cover the course of a year's study.

*L. S. M.*

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### "The Religion of Wise Men"

Browning justified the dreamer when he said, "He who aims at the sky shoots higher far than he who means a tree." And history has often demonstrated that these impractical visionaries are the most practical of men.

In this wholesome book (published by Doran) the author, George Frederick Wates, pictures a "world without a seam," mankind united in one family.

But there is no hope for political harmony or economic concord except as religion first stimulates "the spiritual assent of mankind."

Existing organized religions are not sufficient to this unifying process, "because they do not possess the qualities which make for that universality to which some of them have aspired; they have quarreled and kept apart instead of coming together in friendship and co-operation."

Therefore a new universal religion must be developed, eclectic in character, stressing only the fundamentals upon which all can unite and which are already common to all religions.

There are three factors essential to this religion without which it will fail of acceptance: It must appeal to the reason, it must be profoundly ethical, it must have love as its dynamic.

The author recognizes that some assumptions must be made and suggests the following: God the All-pervading Spirit; Jesus the Unique; Willingness to Accept Truth from any Quarter; Universal Obligation on the Able-bodied to Work; Universal Brotherhood; Obligation to Active Benevolence; the Simple Life; Belief in the Moral Betterment of Mankind.

The elements of this religion are "adumbrated by Jesus" and when he is understood it will be recognized by all that he is the perfect exponent of this universal religion.

However, to insist at present on the acceptance of Christianity would but postpone the attainment of "one great religion of 'peace on earth, and good will to man.'"

When he says "there are hopeful indications that the enormous difficulties in the way of Universalism may in time be surmounted" we hail him as a kindred spirit.

The book is made more valuable by the inclusion of a number of potent paragraphs from various writers, and the author himself coins not a few quotable phrases such as:

"Religion whose goal is comfort is not real religion at all—it is Hedonism."

"Agnosticism is not agnostic enough when it professes to decide the limits of human knowledge."

"We learn by making mistakes; but not only so; we should learn more quickly and a great deal better if we made fewer of them."

"There can be little doubt that but for ceaseless war and an exaggerated and furiously narrow idea of patriotism the general progress of mankind would have been more in evidence."

*Herbert E. Benton.*

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### Devotional Services

"Chapel Hymns and Services" is a book of attractive make-up and small dimensions, whose purpose is to meet the need of colleges and young people's societies for hymns and services. It is the product of many minds intimately connected with young people and the needs of schools and colleges.

The services are dignified, reverent, and varied. They impress one as being the distillation of the best devotional services of the ages rather than the curious creations of minds attempting something novel and temporary.

The musical section contains a balanced and limited collection of hymns that have been tested by time. The historic, favorite, and occasional hymns are supplemented by a goodly number of hymns on social and liberal themes, and all have music dignified and yet singable. The book should find a place in schools and colleges where the modern religious spirit prevails and where it is desirable that the service should be dignified, reverent, and pleasant, though in no wise sectarian.

*L. S. M.*

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## SOME GREAT DAYS AT ST. LAWRENCE

The students of St. Lawrence, particularly of the theological department, are having a feast of good things this semester. Lecturers of national reputation have brought messages which have produced a profound impression. The first to come was the genial secretary of the American Unitarian Association, the Rev. Louis C. Cornish, D. D., an honorary alumnus of the college. Dr. Cornish spoke on the condition of the minorities in Transylvania. Hie address was based on the tour of investigation which, together with two others, he made about a year ago in Transylvania to ascertain the situation of the Unitarian churches in that country. In a graphic manner he described religious and political conditions in Transylvania, and revealed how the Roumanian government was endeavoring to stamp out freedom of worship and of education among this highly cultured people, with generations of the best traditions behind them. His talk was supplemented with some interesting views that he and his associates took on the journey. It was a very informing address and profoundly stirred students and professors who gathered to hear Dr. Cornish. We wish that every church in the land could hear this story that Dr. Cornish tells so delightfully and inspiringly. It is the best kind of propaganda for true internationalism.

Immediately following Dr. Cornish—the very next day—there came the Rev. Dr. Frank D. Adams, minister of the Church of Our Father in Detroit, and spent a week with the students of the university. Rarely has any man made such a fine impression on the student body as did Dr. Adams by his visit. We would not undertake to say how many times he spoke all together. He gave a series of six lectures on the general title of the Rediscovery of Eternity. These we believe are soon to be published in the *Leader*, or at least to appear later in book form. Dr. Adams also gave an address for the whole student body on an interpretation of Galsworthy's play "The Mob." He spoke nearly a full hour in a masterly manner and held his audience with almost breathless attention. Incidentally, he showed that he had unusual histrionic gifts. Dr. Adams supplied the pulpit of the local church and gave an illustration of real preaching, speaking on the "Little Corner Never Conquered." It was distinctly an inspiring and uplifting discourse. Dr. Adams has promised to visit St. Lawrence again and is assured a warm welcome whenever he shall come.

March 6, the Rev. S. Parkes Cadman, D. D., gave a lecture before the whole student body in the gymnasium. It was a real event, and the lecturer quite captured the entire audience with his brilliant address on "The Two Swords"—a plea for the international spirit. Dr. Cadman also is slated to visit St. Lawrence again. He confessed himself delighted with his reception.

May 12, Rabbi Stephen S. Wise, of New York, is coming to St. Lawrence to lecture both before the University as a whole, and the Theological School. He is to speak before the student body on "My Vision of America" and to the theological students on Jews and Christians. We are anticipating much from the visit of this distinguished liberal Jew.

On May 7 the Rev. Maxwell Savage, the well known Unitarian divine, son of the distinguished Minot J. Savage, is to visit the university and speak to the students. And there are still other lecturers. The commencement speaker before the Theological School this year will be the Rev. Dr. William L. Sullivan. The theological commencement comes Sunday, June 8. Four young men are to graduate in the six year course, and one young woman in the minister's assistant course.

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## A GREAT CITIZEN'S MEMORY

It seems but the other day when the venerable figure of Dr. Edward Everett Hale could be seen pacing Boston's streets, eager, purposeful, never restless, never at rest, like the beneficent mind that commanded its course. That calm yet dynamic figure has disappeared from our sight; only its statue remains, by the Charles-street gate of the Public Garden, immobile, like Dr. Hale's memory itself, yet giving the generations some idea of what manner of man it immortalizes.

Perhaps because he was too versatile, Dr. Hale never attained what is termed greatness, save in one thing: he was a great citizen. His all-around urges and activities, each useful but none majestically dominant, these very characteristics combined to form a whole that was, indeed, majestic, connoting a citizenhood complete, fearless and without reproach. In the civic sense, Dr. Hale's personality was indeed a harmonious unit of power and practise, and his works do follow him. Not that he was not a preacher and speaker of power, eminent as pastor and in all his associations; but that, high as was his influence in such special and multifold ways, including his familiar, persuasive and in at least one instance famous writings, the thing that to-day causes Bostonians to rise up and call him blessed among men, and that renders him a shining and lasting light in American tradition, was the way in which he elevated and espoused our conception of good citizenship, placing it, as it were, on a new plane and giving it a rebirth of scope through the richness of his personal example.

Such was Dr. Hale's public mission, his mission that remains a legacy to us all. But only those with whom he came into personal contact or communion can know the quality of his mission toward individuals. Countless, probably, are the men and women he helped in various ways, and not the least by counsel. Not youth only, it would seem, but maturer souls sought the revelations of his cheerful, optimistic spirit, always so practical yet never lacking due sympathy. What their individual problems were, only he and they might know: many of these beneficiaries of his wisdom have now passed away, and most of the worries they brought to him doubtless passed away under his hands. To such he was a "minister," indeed! and in a sense these personal services of his, these ministrations of practical love to individuals, do not, like his more public services, follow him. But in another sense, they do follow him, for whenever an individual life is morally or spiritually uplifted and changed, that change lives on in its effect upon all with whom the individual deals, including his own prosperity. A good influence, however limited or personal it may be in immediate scope, is well nigh immortal in its ultimate scope and connections, and he who plays friend to every man within reach proves benefactor to the myriads unknown.

No wonder, then, that Edward Everett Hale's birthday, April 3, is made much of in this city, his home. No wonder that his silent statue is annually wreathed with laurel. A great citizen, a universal friend, once lived here.—*Boston Transcript.*

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## THOMAS STRATTON

The Rev. Thomas Stratton was born at Linesville, Pa., June 16, 1849, and died at Rutland, Vt., March 23, 1924, after a week's illness of pneumonia.

He was a member of the class of '76 at Buchtel College, Akron, O., and was graduated in 1888 from Canton.

His first pastorate was at Plymouth, N. H., where "Grandmother Chase" took the young pastor and his wife under her care for five happy years. In 1893 Mr. Stratton went to Rockland, Maine; in 1899 he was called to Potsdam, N. Y., from which place he went to Hightstown, N. J., and in 1905 answered the call, and moved with his family to Rutland, Vt. In 1911 ill-health made it necessary to take a smaller charge. Lyndonville, Vt., was the new field. In due time, with health somewhat improved, a call to Richmond, Vt., was accepted; and later the parish at Woodstock, Vt., invited him to that pastorate. But here failing health again brought resignation, with retirement from pastoral service in 1919, and return to Rutland to make his home near his daughter, Mrs. B. L. Stafford.

This brief sketch of several pastorates gives no idea of the man whose ministry was one of unremitting, sympathetic service, cementing many enduring friendships. The abundance of floral tributes at the home and church were eloquent testimony that

"To live in hearts we leave behind,
Is not to die."

Besides his wife he leaves his daughter, Mrs. B. L. Stafford; two brothers, Ira and George, at Linesville; and a nephew, Dr. S. C. Stratton, of Waynesburg, O., who was present at the funeral.

The service at the church on Wednesday was conducted by the pastor, the Rev. A. J. Torsleff.

Grateful for having known such a soul, with loving tenderness we cherish his memory, as he sets foot on

"The world's great altar-stairs
That slope through darkness up to God."

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## MARY L. HADLEY

The Rev. Mary L. Hadley died on March 22 in the C. M. G. Hospital at Lewiston, Maine. She was born in Boston, Mass., in 1861. As a young woman she worked in the office of the *Youth's Companion*. In 1885 she married Perley H. Hadley and had two children, one of whom died in infancy and the other when sixteen years of age.

Mrs. Hadley was at first a Baptist, and preached seventeen years in that denomination. In 1911 she joined the Universalist church of Gardner, Mass., in which town she had been pastor of a union church. She was licensed by the Massachusetts Conven-

tion for one year and in 1912 was ordained a Universalist preacher. She has held a number of pastorates in different states, including New Hampshire, Massachusetts, Vermont, New York, Florida and Maine.

Mrs. Hadley was made vice-president of the Maine Convention in 1922, an office she held until her death. She was one of the trustees of the Women's Universalist Missionary Society of Maine and was Superintendent of the Cradle Roll at Large of the General Sunday School Association of the Universalist Church.

She is the only woman so far as known who has ever acted as chaplain of the Maine Senate and House of Representatives.

Memorial services were held at the Universalist church in Canton, Maine, on Sunday, March 23. Interment was in Mount Auburn Cemetery, Cambridge, Mass., March 25.

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## THE FLETCHER WILL CONTEST SETTLED

Second only to the thrill which came last summer with the announcement of the completion of the Tufts Foundation and the news of the Fletcher bequests, was the feeling of relief which came with the report of the settlement of the litigation in prospect as a result of the action of the relatives of the late Dr. Fletcher in contesting the validity of the will. While at no time in the minds of those who knew the facts in the case has there been any serious question of the final decision of the courts there has been more or less anxiety concerning the possible prolongation of the contest and the consequent expense to the college in defending its rights to the estate through long and involved court procedure. The settlement at this time is not only a source of gratification to all friends of Tufts, but it is of incalculable significance to the future of the college, for with rights fully established, the college can now go ahead with the development of the plans for which the late president of the Board provided and for which outlines have already been made.

The settlement made with the contestants is in no way of the nature of a compromise, nor does it imply in any sense a doubt as to the validity of the will, as the college is in possession of abundant evidence of Dr. Fletcher's intent covering a period of many years. In view of Dr. Fletcher's life-long desire to do the college a great service, it was, as President Cousens has said, "absolutely unjustifiable ethically" for the college to divide the bequest. The comparatively nominal sum of $35,000 involved in the agreement is rather in the nature of a concession made to the contesting relatives in lieu of a probably much larger sum which would have been eventually spent in the courts in addition to the long delay and all the attendant cost and complications involved in the administration of the various enterprises owned by the estate pending a final court decision. The administration of the estate can now be turned over to the executors designated in the will, Charles S. Chadwick, of New York, president of the Eppinger-Russell Company, of which Dr. Fletcher was the majority owner, and H. Austin Tuttle, '91. President Cousens now also becomes a director in the Eppinger-Russell Company.

Although no one connected with the administration of the estate seems willing at this time to make any definite statement as to the amount which will probably come to the college, there seems to be no question that the provisions of the will which set aside $500,000 for the endowment of five professorships, $1,000,000 for the establishment of the Fletcher School of Law and Diplomacy, and $50,000 for the Henry J. Braker Professorship of Commercial Law, will all be met, together with a considerable residuary sum for the erection and equipment of new buildings. In fact President Cousens has publicly expressed the opinion that $2,000,000 is a conservative estimate of the total likely to be realized.

Of the significance of this to the college, when considered in the light of President Cousens' tentative plans for a comprehensive and fundamental reorganization of the whole institution, it is almost impossible to speak in terms of moderation and restraint. It would seem as if the dawn of a new era for Tufts is close at hand for the full glory of which it is hard to wait. —*Tufts College Graduate.*

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## THE PARABLES OF SAFED THE SAGE

### The Parable of Pride in Walking

The days of Spring are at hand, and the song of the Bird hath begun, though feebly; and I still remember the days when the North Wind howled and the Storms of Winter beat.

There was a day in the second month when there had been Snow, and paths had been shoveled on the Sidewalks; and the Sun had shone so that the Snow melted and ran as it were in a Ditch, leaving the bottom very slippery.

And as I walked I saw approaching me a Woman of Ethiopia. And she was Large, and Deep-bosomed and Maternal and Kindly. And as she saw me coming, she sought out a place where the Path widened an Inch or so, and she backed around with her heels in the Snow, and waited for me to pass. And as I passed, and thanked her for making room for me, she thus spake:

Yo' sho do have to walk proud along heah, Honey.

I have spent many happy days in the Sunny South, and her form of speech was not strange unto me. Yet it had been long years since I had heard that expression. And I smiled a great smile at the remembrance.

Yo' sho do have to walk proud.

There is proud walking at a Cake-walk, when the Cake is carried in front of each couple in turn, and the Master of Ceremonies in an hired dress suit doth listen to the applause to determine which couple shall take the Cake. But there is another way of walking proud, and that Old Mammy spake thereof. There is a pride that goeth before destruction, and there is a pride in walking so that one falleth not.

Yo' sho do have to walk proud.

Beloved, the ways of life are slippery, and he that thinketh he standeth should walk proud lest he fall. Of the wicked and the hypocrite it is written that their feet shall slide in due time.

Yo' sho do have to walk proud.

Who shall ascend into the hill of the Lord, and who shall stand in His holy place? He that walketh uprightly.

Yo' sho do have to walk proud.

There be that walk disorderly; yea, they so walk that their glory is their shame, and their end perdition. Wherefore, walk not with them; for that man is blessed who walketh not in the counsel of the ungodly.

Honey, yo' sho do have to walk proud.

But he whose daily walk and conversation are ordered aright, verily the Lord will not suffer his foot to be moved; and he shall go forward and dwell in the land, and the end of that man is peace.

Wherefore, beloved, be not proud of thy walking as men see it, but walk humbly with thy God, and in pride of the grace that is able to keep thee from falling. This shall be thy glory in every time of testing that shall come unto thee.

Honey, yo' sho do have to walk proud.

* * *

## THE CHURCH STARVING IN SIGHT OF PLENTY

The *Literary Digest* of Feb. 16 has a very interesting article on the above title. It points out a woman who entertained a large dinner and theater party and gave $3.60 to missions for the year; a man and wife who spend several hundred dollars on a three-week trip to New York and gave $60 a year to everything in their church; a man who spends two months at the seashore and gives twenty dollars a year to the church; of a woman who entertained her friends at a royal party prior to leaving for a four months' trip to Europe but could not afford to give more than thirty-five cents a week to the church. These are the kind of people who "talk cream and give skim-milk."

They know how to run a church with their voices, but are weak in furnishing the means from their pocket-books.

It is unfortunate that the Church languishes because the world attractions must be wooed and won. But let us have the truth at any cost.—*From the Little Minister.*

# Home and Children

### THE SPIRIT OF CHRIST

**Mary E. Grosvenor**

I saw the narrow dogmas,
The cold dark stones of greed
Piled high in the Master's pathway
As he sought for those in need.

How could he carry beyond them
His message of life to men,
And give to each one a vision
That should gladden the world again?

I looked and beheld him coming.
As the light around him grew,
It shone on the ponderous masses
And the spirit of Christ passed through.

*Worcester, Mass.*

* * *

### AN EASTER THAT MEANT SOMETHING

**Seaver R. Gilcreast**

TWO boys, their arms linked, stood on the edge of a high overhanging cliff, gazing off at the vast stretch of Canadian rocks and trees below them.

"My, but this is great," said Bob, a little paler and of less rugged build than his companion. "It's all too big for words."

"Thank goodness," said the other, "perhaps now we'll have a rest from your eternal questions. I never realized there were so many things you didn't know."

"So? Seems to me, Joe, you asked *me* a good many questions when you first landed in the subways of New York. How about it?"

But their good-natured banter reached no farther. The spell of a mountain height claimed them and both lay down, chin in hands, trying to spy out familiar landmarks. There was almost nothing at all that Bob had ever seen before except the chimney of Joe's camp. The whole scene was gloriously new to him and he felt as if he could lie there forever in the warm sun and gentle breeze watching the great birds float from one distant cliff to another, or dip down to become mere specks above a silver shining thread that flashed between the green banks of pine.

It seemed hardly possible that a week ago he had said good-by to his dad at the railroad station in the East, in that crowded city where he had spent his whole life till now. He could not remember his mother. His father was a busy New York lawyer and so, always in private schools or under the instruction of a tutor, he had had no taste of the great out-of-doors except in stories, or in the moving pictures, or in tales none too true of more experienced acquaintances.

Then he had been sent to Boston to college. Here his room-mate was Joe, whose father was a friend of his own father. Although Joe came from Washington state and was used to a different sort of life, the two boys took to each other at once.

The Westerner was indeed "green" and it took Bob some time to get him to wear boots and hats that were not so terribly conspicuous. He smiled, too, every time he thought of the girls' kind remarks about his light-headed and heavy-footed friend the first time he took him to a dance, and never could he forget the long time it took two policemen and a crowd of amused people at the end of it to convince Joe that the subway officials were not joshing him when they wanted him to pay two cents to get out.

Almost unbelievable to Bob was his father's consent to his spending his summer vacation with Joe at his Canadian camp. But it was true! Here he was! He was now in boots and broad-brimmed hat, a little bruised and sore from his first climb, but very much alive. To prove it he began asking questions again.

"Say, when are we going on that canoe trip? Soon? Is that the river down there?"

"Yes, that's the stream and a hard one to work on, too. You see it is full of rapids and there are several good-sized falls in it. As soon as Weeji can take us we will go. All the provisions are in skins and stowed away in the canoe now. Only the Indian can take us the way I want to go—at least mother is sure we won't be safe without him."

"Who is Weeji?"

"Oh, he's all kinds of a good scout literally and figuratively. Splendid looking chap. I don't know how old he is, but he has always been with us. Speaks English pretty well now when he does speak. He knows everything you need to know hereabouts and we all respect him, he appears so calm and strong. You just want to be careful about jumping around when you see some pretty butterfly, 'cause we won't be traveling in a ferry-boat, you know. I'll answer your questions, though. Weeji won't."

"Well, I can hardly wait. I want to find some bears I can shoot."

That morning he had given the family a good laugh by routing them all out with an excited yelling that a bear was on the back porch. He had a double-barreled affair in his hands that would have kicked him over twice, and was already aiming at the unconcerned bear, when Joe shouted to him to hold off—the bear was practically tame and had come to secure something to eat.

At last the long-looked-for day arrived. Up betimes, the boys had finished breakfast and by seven, with their packs strapped on, they were on the trail to the stream head where they were to meet Weeji.

"Well, here we are. He ought to be about somewhere. Don't see him, though."

"Here I," came from a bush directly behind Bob, who at the voice jumped about three feet, and sure enough, hidden as only an Indian knows how to be, was Weeji. He parted the branches and stepped out, just a faint smile on his smooth bronze face.

"Well, Weeji," said Joe, "you're unusually frisky this morning. This is the tenderfoot we're taking along. Think we can manage him?"

"How do," said Weeji, gravely, and he held out his hand. Bob winced a little at the grip, and he didn't have to wonder later at the ease with which the guide floated the canoe and held it steady while he and Joe got in.

"Unusually high for this season, isn't it?" said Joe as he and Weeji put out from the bank into the

swift current. Bob sat in the middle and the other two in the ends, Weeji at the back.

Out in the stream the sensation for Bob was fully as thrilling as he had expected. For a time he just watched the water on the side of the canoe. Sometimes when the paddles got in a good long stroke, the swift, swirling stream seemed to be left behind. At other times the canoe seemed hardly to move as it poised on the brink of a whirling eddy at the edge of a big obstructing rock. Then, just as the water, rushing ahead with a roar to fill in the air holes left by the current around the rocks, surged back again, Weeji, with a deft twist, sent the canoe springing safely ahead.

"Don't notice you doing much work ahead there, Joe," said Bob.

"No, I know enough not to," was the answer. "This is a pretty tough stretch for a mile or more as far as the cataract. We carry the canoe around that and then it is easier going for a while."

They went on for a long time in silence. The sun was just beginning to come down off the peaks and at every curve of the stream they would see a ray driving off some batch of mist that was trying to linger in the cool green depths. Sometimes a low hanging hemlock branch would shower them with cold sparkling drops as they sped swiftly by, close to the shore. Just as they had all bent down to avoid one of these duckings, Bob happened to glance into a deep clear pool between them and a great boulder.

"Say there, what's that?" he said, leaning way over and pointing excitedly. "Is it a salmon or a—" But he stopped suddenly as he felt a vice-like grip on his shoulder that forced him way back into the bottom of the canoe, just as it gave a lurch that sent the craft almost on end and let in a lot of water.

"You did it that time," yelled Joe. "I don't know what's going to happen now. Hold on tight."

Bob was really scared. Why had he ever moved just as Weeji was going to navigate a bad rapid! He looked at the Indian and his fear grew. Weeji was gritting his teeth and the working of the muscles in his face drew the skin tight across his cheek bones. His flashing eyes moved from one side to the other as he tried to right the seemingly maddened canoe. Suddenly he threw the paddle down.

"Out," he shouted, "out queek."

Bob just stared in amazement.

"He means we're to jump over," said Joe. "It's our only chance. Hear that crashing? That's the cataract."

Somehow Bob managed to stand up and follow Joe into the cold water. As he splashed in, aiming vaguely for a pile of rocks, he saw Weeji go over too and give the canoe a mighty push toward the shore as he did so. He didn't know much more till he felt that iron grip again, this time dragging him, drenched and chilled, up on to a log near the bank. Joe was in the Indian's other hand, held tight till he gathered strength to gain the log also.

For some time the boys lay on the log exhausted, their feet still dangling in the water. Joe was the first to take in the situation and as an extra strong breeze set his teeth chattering, he arose, shook Bob and said: "Come, let's get out of this before we freeze. It's bad enough to drown."

A few jumps took them to the bank and Weeji. Not till then did they realize that but for him they would have drowned and perhaps have been lost forever at the bottom of the cataract. With a feeling of intense gratitude they both went up to seize his arm.

"I say, Weeji, we want to thank you—"

But Weeji, who was standing erect, his arms straight down by his side, the palms of his hands forward and his eyes fixed on the sky directly over his head, motioned them back with a gesture.

They halted, somewhat surprised. After a while he said to them, "No thank me, thank Him," pointing upward. "I pray Him when tenderfoot tipped canoe. I pray Him now, He save us all."

Then without giving them a chance to speak he sprang to the stream, saying, "Now want fire, warm food."

Fortunately the canoe with the provisions had stayed where Weeji had pushed it. The oilskins had protected the food and before long a roaring fire was drying out the blankets and cooking an appetizing meal, to say nothing of warming them.

After such an exciting forenoon they decided to spend the rest of the day and the night right there.

That night it didn't take much urging to get the boys wrapped up in their blankets on a soft bed beside the fire and underneath the stars. But somehow Bob couldn't seem to get to sleep. He reached out and punched Joe in the back.

"Ugh," grunted Joe, "aren't you asleep either? What do you want?"

"I was thinking."

"Yes, I know, you were thinking about Weeji. How did you feel when he prayed this morning?"

"I felt kind of queer. Somehow I never thought of men praying like that."

"And he's an Indian, too. If he can pray it seems as if we could, doesn't it?"

"Yes, let's now."

"All right, and I have another idea also: What do you say to joining the church next Easter? That would make us remember."

"Good, we'll do it."

* * *

### SHALL WE SURRENDER?

Senator Greene was recently accidentally shot in Washington by a prohibition officer who was attempting to stop an automobile-load of fleeing bootleggers. The incident, we are told, has stirred Washington, as well it may. But it is added that it proves that people must be protected from prohibition officers, and that the way to do this is to modify the prohibition laws.

That is to say, the Government must surrender to the bootlegger and the criminal. The suggestion is monumental impudence. The way to protect the public from street shootings is to put bootleggers into jail and give them, for company, those that buy the stuff from them.

The wets deceive the simple-minded by shouting aloud for modification of the law in the interest of safety. But there would be no safety. The villainy of the bootlegger and the brewer would not cease.

The decent people of America must demand yet stricter enforcement of the law. Our safety depends upon putting the brazen criminal behind prison bars.

We will not surrender to the wets.—*Christian Endeavor World.*

# Young People's Christian Union

**Conducted by Granville Hicks**

### ONWARD MOVES

The *Onward* of March 28 is the last to be published at 176 Newbury Street. Beginning with the issue of April 11 the paper will be printed by the Courier Press, Winchendon, Mass. For many years *Onward* has been issued at the Publishing House, and the change terminates a relationship which has been pleasant despite the presence of many difficulties.

For some time the Publishing House has been overcrowded with work, so much so that two years ago it was thought that *Onward* would have to be published elsewhere. At that time, however, no printer could be secured at satisfactory rates, and the management kindly consented to continue to print the paper as a convenience to the Union. This adjustment, although the best that could be made, in no wise proved satisfactory, for the Publishing House was forced to carry more work than its staff and equipment provided for.

*Onward* also found the arrangement undesirable, for in the press of other business and especially because it was naturally and properly subordinated to the *Leader*, it was continually delayed, reaching its readers from one to two weeks after the date of publication. This delay, which was due in part to the inefficiency of the post-office but also to late mailing from the Publishing House, interfered with the efficiency of the Union and rendered useless much of the information *Onward* contained. As an example of the kind of delays to which *Onward* was subjected, the number dated March 14 was held for five days at the Publishing House before it was mailed in order that the extra copies of the *Leader* might be sent ahead.

Thus the change is a source of satisfaction both to the Publishing House and to *Onward*. The Executive Board of the Y. P. C. U., in authorizing it, felt that they were taking a step which should be of advantage to all parties concerned. Both the editor and business manager of *Onward* have high hopes for the success of the venture.

The Courier Press is well equipped for work of this kind. It publishes two weekly newspapers and a bi-weekly about the size of *Onward*. The proprietors have taken an interest in the paper and are prepared to give good service. The first issue they have handled is on the press at the time this is written. If the care and promptness shown is indicative of what may be expected, there is no doubt that the change will be of benefit to *Onward* and to the Y. P. C. U.

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### THE LEGION OF THE CROSS

Among the more important activities of the Union the Legion of the Cross undeniably deserves a high place. The Union has always been interested in missions, and a great deal of its appeal lies in the opportunity it gives for helping the spread of Universalism. Its present mission fields are Japan, where it is helping to pay the salary of Clifford Stetson, and Texas, where Brother Brooks is its missionary.

Interest in both these fields has always run high, and contributions have in the past been generous. This year the Legion is lagging far behind last. Pledges are not being paid promptly, and the money is not coming in. A strong effort must be made if the Union is to equal its past achievements.

The delay in sending money is particularly unfortunate this year when there are needs for immediate cash for the Texas work. If we are to make good the work we have done in the past we must have more money immediately. Unioners everywhere are urged to pay their pledges at once, and local treasurers and collectors are requested to forward money at once to headquarters.

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### AN INTERESTING PAPER

The Student Federation of Religious Liberals is distributing to its members copies of a little paper called "The International Movement," published by the Leyden International Bureau, Holland. The editor of the paper, of which this is the first number, states that its purpose is to fill "the need of some more tangible international link between undogmatic religious people."

The four pages are devoted to short items from many lands. A Frenchman, for example, reports that in France the liberals are able to get along in the World's Student Christian Federation, while a writer from Germany reports a split there. Another German writes, "The Youth-movement started long before the war, about the beginning of this century, because the life of our day had become too stiff and narrow, superficial and thin, too clear, too mechanical."

From Great Britain comes word of the Fellowship of Youth, which is still in its infancy, but which is to hold a conference at Oxford this Easter. This organization, though fathered by Unitarians, "is open to all those desirous of taking a serious interest in the more important problems of life."

The Association for Moral and Religious Progress, an Italian organization, describes its work, while the Young People's Religious Union and the S. F. R. L. are the two American organizations represented. The two liberal religious youth movements of Holland call the young people of the whole world to observe the tenth anniversary of the beginning of the war, Aug. 3-10, as the International Peace Week of Youth.

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### ONE WAY TO DO IT

Reports received from time to time indicate that many Unioners will come to the convention this year by motor. Not only has this method the advantage of reducing the expense somewhat, but it also permits of a better acquaintance with the country traversed.

Last year three motor parties made the trip to Muncie. The Rev. John Ratcliff and a group of Unioners from Rockland, Maine, made the trip, and were so delighted that this year, when the convention is near at hand, they are planning to take a trip to Washington and vicinity. A group of boys from Haverhill also made the journey, and they are unanimous in recommending the method to others. Mr. Andrew Weakley, Pennsylvania state president, is another enthusiastic endorser of the auto method, which he proposes to use again this year. In addition to these three motors, one motor-cycle, bearing Earle McKinstry and Earle Dunton, both from Worcester, made the trip.

Here is an opportunity for some older people, who have a car and are willing to use it. If they will co-operate with a group of Unioners in their church they will render a service to the Union and at the same time they will discover what a rare pleasure it is to be present at a Y. P. C. U. convention. In addition to these benefits, there will be the pleasure of the trip—certainly a combination to attract any one.

# For the Quiet Hour

The cure for the depression that comes is in keeping alive one's sense of the larger environment where God is the ruling factor. We belong to our social group, but above and beyond that we belong to God.

*Cleland B. McAfee.*

It grows upon me more and more, year by year of experience, how common is the refusal to know the truth about oneself. How few people appear to be ready, frankly, to want to know the truth about themselves. Is there anything so horrible as the thought of multitudes of people waiting to know the truth about themselves till the horrible disclosure after death, when they might know it now but will not?

*Charles Gore.*

Culture, remember, consists in our ability to put ourselves into larger relationships. It is never an exclusive thing. It is always that which widens our opportunities and lays upon us larger responsibilities.

*Charles H. Brent.*

# The W. N. M. A.

**Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio**

### REMEMBER DATES

**Universalist Institutes**

Chattanooga, June 20-29.
Ferry Beach, July 21-26.
Murray Grove, July 28 to Aug. 2.

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It has been suggested that a State Interchange of program printed from time to time, would be of help to all our women upon State Boards or in local Mission Circles everywhere.

Our president, Mrs. Allen, has asked that Massachusetts speak her little word.

(*a*) One feature of our Board Meetings is the Roll Call and Devotional Service which comes immediately before adjournment of the morning session. A watchword is chosen to which members respond, and from which the leader chooses her topic and her Scriptures. A service of individual prayer precedes the benediction. We have proved this to give tone to the meeting and uplift to all present.

(*b*) We have divided Massachusetts into thirteen districts, and have a visitor for every Mission Circle in each church, who learns of conditions, consults as to local problems, suggests items of business and answers questions relative to missionary interests and happenings at headquarters. Each visitor brings a report to the State Board for consideration, and this part of our program is informing and interesting and suggestive for further plans of material helpfulness.

(*c*) During the year, at least four "All-day Public Meetings" are held in as many parts of the state, at which missionary matters are the chief topic, variously treated by chosen speakers who bring uplift and cheer, as well as information, and there is a new impulse to larger endeavor and deeper consecration. Music is always introduced. Luncheon is sometimes provided at a price. Often a "box lunch" is carried from home and the entertaining Circle provides coffee, also arranging a "guest table" for the speakers and soloists. Thus our far-away Circles are made to feel a new sense of partnership, and those nearer Boston a comradeship in the work of the organization. This plan may not be easily carried out in less favored communities in other states, but we most heartily recommend a frequent "get-together" in some church or in some home, for the satisfaction it gives and for the joy of service and the new assurance of companionship.

Each *one* of us is necessary to the finest successes in our Christian activities, and it is good that this truth shall be emphasized by heart to heart talks about our church, our Missions, our united service for Christ, on such occasions when even two or three may meet and feel the impress of the divine Presence and renewed strength and courage; and an added gift of love, and time, and means, and service in the Master's name is always the result, and often a renewed search for other members is successful. We would not limit the power of God. And He gives it in generous measure to those who trust Him and follow His leading.

(*d*) Once a year a Council of Circle Presidents is held, at which problems and plans and accomplishments and suggestions are freely presented and discussed. Usually there is a speaker, sometimes letters (asked for some weeks earlier) from Kinston and Sunburst or Clinton or Suffolk or from Tokyo or Shizuoka.

It is an illuminating and well worth while session, as all present will testify.

(*e*) We find that it pays to send two delegates to as many Summer Schools.

(*f*) We endeavor to so study Missions in general that we shall grow more intelligently and generously and affectionately useful in those of our own particular Church.

(*g*) We once invited our New England State Presidents to an all-day session—an occasion remaining so happily in our memory as a season of sympathy and good-will and more intimate understanding and a consequent accession of friendliness that we hope to make possible a similar opportunity.

*Grace F. White.*

# Sunday School Search Lights

**The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.**

### SPEAKING OF VERMONT

"Vermont in winter—in February, in snowtime!—How unfortunate that you must go there," says the smugly comfortable Bostonian, who prefers his biting east coast winds. Cold chills of expectancy attack the unfortunate traveler who needs must journey northward into the Green Mountain State.

"Stone walls do not a prison make, nor iron bars a cage," sang the Elizabethan poet-lover. We beg to paraphrase: "Wet blankets do not blizzards make, nor dire prophecies snowstorms!

Dazzling bright sunshine on snow-covered hills, snappily cold days, and the hospitality and friendliness of Vermont Universalists—could anything more be desired? In such guise was Vermont visited in mid-winter. The spirit of the bracing climate was reflected in the churches. "Church Building Improvement" has evidently been the motto during the past year.

The Springfield church, with its vestry and auditorium redecorated, is most attractive. Although the minister is leaving soon, the work of the Sunday school under the able superintendency of Mr. Lovell will go forward.

At Woodstock the North Universalist Chapel, a beautiful old colonial church, redecorated and restored to its colonial simplicity, is a landmark of which any community would be proud. The three-day School of Methods, held jointly by the Congregational, Christian and Universalist churches, with Mr. Robbins of the State Council, Mr. Shaver, the New England Field Secretary for the Congregationalists, and the field worker of the Universalist schools constituting the faculty, marked a step forward in denominational co-operation. Such community schools should be considered seriously by more of our parishes.

In the heart of the Green Mountains is the little village of Bethel, where one finds a Universalist church of long standing. That the Sunday school is flourishing is evidenced by the fact that fifty per cent of the membership are to receive pins for perfect attendance for the past year. Here too, the church interior has been redecorated.

The Bellows Falls school is conspicuous for its co-operation with the interdenominational work of the county. The church is justly proud of its beautiful auditorium with its new pipe organ.

At Rutland the church vestry has been enlarged and made into an attractive Sunday school room. The school hour has been changed to 9.30 with adult classes only at noon. The attendance of the children has increased under the new plan.

The Vermont churches have every right to be proud of the schools, and of the superintendents and workers who are giving of their time to make the schools bigger and better. *M. F. S.*

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### MISS SLAUGHTER AT WOODSTOCK

Here is an interesting quotation from a letter received from Rev. Weston A. Cate, of Woodstock, a constructive pastor and a good judge of folks:

"I want to tell you that we enjoyed having Miss Slaughter with us for a three-day School of Methods in Religious Education and that we are deeply indebted to the General Sunday School Association for making such talent available. The School of Methods was conducted as a community affair and was sponsored by the Universalist, Congregational and Christian Churches of Woodstock. It proved to be the finest thing of the kind ever held in the town. For the first time in my experience we were able to secure expert talent who understood the *practical* as well as the theoretical in religious education."

# Among Our Churches

## Church News and Interests

### PERSONALS

The death of John J. Eagan of Atlanta removes a heroic leader in the growing movement to Christianize industry. The company of which he was president is carrying forward a remarkable program on the basis of human service and in addition distributes all earnings, beyond very moderate dividends, to the workers.

Rev. Harold Marshall, D. D., preached at the noonday service at Keith's Theater in Boston on Friday, March 28.

Dr. Frank Oliver Hall preached at the noonday service at Keith's Theater in Syracuse, N. Y., on Thursday, March 27, and the following Sunday supplied the Universalist church in Little Falls.

Rev. Hervey H. Hoyt of Waltham, Mass., is the pastor of the first church in the denomination not only to pledge but to pay in full its quota for the General Convention, Washington Memorial Church, Perin Cate Home and Ministers' Pension Funds.

Rev. Leon P. Jones of Clinton, N. C., has given a lecture on "The Migratory Birds" to about twenty public schools in the vicinity of Clinton during the past month and has developed the Good Will Library so that it now has 150 patrons and is kept open every day.

Rev. A. W. Grose, D. D., of All Souls Church, Brooklyn, N. Y., preached the final sermon in the Christ Crusade series in Washington March 30, having an attendance of 169. The average for the eight meetings has been 157 3-10, which is considered good for Sunday night in Washington. Dr. Grose preached a strong sermon upon "Some Fundamentals of the Faith."

Prof. Clarence R. Skinner is publishing in *Unity* a series of articles on "Religion and Science," which later, we understand, are to be put into book form.

Dean Lee S. McCollester of Tufts College was the preacher at the noonday services at King's Chapel on April 1, 2 and 3.

### Maine

Auburn.—Dr. and Mrs. R. J. Mooney were given a reception Thursday evening, April 3, by the people, not only of the church, but of the city. The vestries were decorated with potted ferns, great bunches of roses and carnations. The trustees and their wives planned the refreshments, and the young ladies of the Pathfinders served. In the receiving line, assisting Dr. and Mrs. Mooney, were Rev. Stanley Manning and all the members of the board of trustees. A large number came to pay their respects to their departing pastor and nearly every Protestant minister in Auburn and Lewiston was present. Mr. Manning spoke, thanking Dr. and Mrs. Mooney for their work, not only in Auburn, but in the state. The Hon. Charles Cummings, mayor of Auburn, thanked Dr. Mooney for his efforts in all lines of usefulness in the city. Dr. G. Edgar Wolfe, president of the Ministerial Union, spoke for the Protestant clergymen of the two cities. Rev. Milo Pearson also spoke. A program of music and recitations was given. Mr. F. Homer Fletcher, on the part of the trustees, thanked both Dr. and Mrs. Mooney for their untiring efforts in behalf of the parish. He then presented Mrs. Mooney with a huge bunch of American Beauty roses, and to Dr. Mooney he gave a jewel box well filled with $20 gold pieces. Dr. Mooney in reply thanked, not only the people of the parish, but all the ministers present for their courtesy and kindness. Dr. Mooney has assumed the pastorate of our church in Fairfield, Maine, officiating on Sunday, April 6, for the first time.

### Massachusetts

Springfield, Second.—Rev. Elmer D. Colcord, pastor. The Bay Path Ladies' Circle and the Young People's Christian Union recently presented an elaborate musical novelty play, "Miss Ann Teek," in Buckingham Junior High School hall. Popular demand was so insistent that it was repeated in our parish room. Seven young men from Springfield College have been taking charge of the boys' work of our Sunday school. Howard Rogers, president of our Y. P. C. U., was recently made president of the Affiliated Young People's Societies of Springfield, an organization comprising all of the young people's societies in the city. Illustrated stereopticon lectures by the pastor and special addresses by interesting speakers have been a feature of our winter program. Boris Paskovsky, from Moscow, gave us a splendid lecture on Russia and Raphael Bermudez entertained us with a vivid description of Cuba. Both these young men are specializing in physical education at Springfield College. Ben Franklin Allen, of Boston, gave us a fine portrayal of Channing Pollock's play "The Fool." Under the direction of the Mission Circle a Lenten Study Class is being held Friday afternoons, at which the home mission study book, "The Child and America's Future," is used. A supper for the girls of the Clara Barton Guild was given recently by the Mission Circle. On March 15 the girls of the Junior Guild held a social and gave the play, "Alice through the Postal Card." A Teacher Training Class and Clara Barton Guild meeting are held alternately on Tuesday evenings, a box supper being served at six. Mothers' Meetings are held the second Wednesday of each month. The program outlined by Mrs. Caroline Barney in the Pilgrim Elementary Teacher is being followed. On the second Friday of each month comes the Sunday school social, which has varied from story-telling illustrated with stereopticon slides to a bazar at which each class sold its wares, including popcorn, home made cake and candy, etc. The members of the Y. P. C. U. gave a public supper on March 23. The Junior Y. P. C. U., which is having a rapid growth, held a banquet and social recently. Plans are under way for an Easter sale, and for a birthday party which will include all members of the church and parish.

North Attleboro.—Rev. H. E. Latham, pastor. The minister of this church is a member of the Executive Committee of the Y. M. C. A.; he is chairman of the local chapter of the Red Cross; he has preached in the past month in both the Congregational and Methodist churches; he has addressed a meeting of the Men's Clubs; he has spoken to the Kalmia Club of women; and, in addition has attended faithfully to the routine duties of his own church. The Mission Circle has just given an old-fashioned tea at which the committee was made up of Mrs. J. F. Tweedy, Mrs. E. H. Cummings, Mrs. C. Ray Randall and Mrs. Oscar Kurtz. This is a busy and forward-looking church.

Lowell, Grace.—Rev. Isaac Smith, pastor. The roof of the parish house has undergone repairs recently, including new copper gutters. Most of the Boy Scouts have passed the second class tests and will go before the Court of Honor to take their first class tests. The troop quota is now filled with a membership of thirty-two. Great credit is due Scoutmaster Gage and Assistant Herbert Colby. One hundred Girl Scouts from Lowell will be chosen to sing at the State Girl Scout Rally in Boston on May 18. The Ladies' Night of the Men's Club will be held on Tuesday, May 13, with a banquet and an entertainment by the Scottish Musical Company. The Mission Circle held its annual meeting on March 26, at which Mrs. Emma Perkins was chosen president; Mrs. J. A. Evans, vice-president; Mrs. R. W. Gage, secretary, and Mrs. A. J. Dion, treasurer.

Chelsea.—Rev. B. F. McIntire, pastor. The Clara Barton Guild cleared $18 in its recent food sale. Mrs. F. N. Chamberlain, State Sunday School Supervisor, visited our school March 16. On March 26 Mr. McIntire preached in Roxbury in Mr. Spear's mid-week Lenten services. Eighteen from this church attended the meeting of the Sabbath School Union in West Somerville recently. Mrs. Endicott entertained thirty-one members from the Clara Barton Guild on March 21. The girls reported a most delightful time. On

April 22 will occur the annual Fellowship Meeting and reception to new members. Dr. Bush, former pastor, will be the speaker. Preceding Easter special services are being held on April 15, 16, 17 and 18. Rev. C. D. Newton and Rev. S. G. Spear will speak on the first two evenings. The fourth service will be in conjunction with the First and Central Congregational Churches. On April 17 will occur the observance of holy communion.

Charlestown.—Rev. Roger F. Etz, pastor. This church received recently a letter from a Methodist church in the immediate neighborhood which had been compelled to close its doors, enclosing a list of all teachers, officers and pupils of the Sunday school and stating that they were closing and that they were sending this list to each of the four Protestant churches in the vicinity that these other churches might minister to the children.

Rockport.—Rev. F. E. Barton, pastor. At our annual parish meeting very gratifying reports were given. It was shown that after all bills were paid there would be a surplus in the treasury of the parish and the Forum, the ladies' organization. Mr. William Parsons, who has served the parish for fifteen years, would not accept re-election as treasurer, and was presented with a bouquet of beautiful roses in appreciation of his splendid service. Mr. Stephen Marston was elected treasurer. Mr. Alvin Brown, the faithful clerk for many years, resigned and Miss Helen L. Thurston was elected. New trustees are Miss Ida Manning, Mr. George Lowe and Mr. Robert Eaton. During the year Mr. J. W. Thurston, of the board of trustees, paid off the mortgage on the parish house and insured it for five years, so that for the first time in many years we are absolutely free of debt. The parish voted to increase Mr. Barton's salary $100.

### New York

Washington Heights.—Rev. C. J. Harris, pastor. The Ladies' Aid Society is making a strenuous effort to raise funds by a fair, to assist in the heavy expenses of the church for paving. Merchants and friends are co-operating, and Universalist friends throughout the country who would like to send small articles for the "Universalist Friends" table will contribute toward a most worthy effort. Contributions may be sent to Mrs. Gerard A. Fudger, 511 West 172d Street, New York City.

New York, Divine Paternity.—Dr. Joseph Fort Newton, pastor. On Monday evening, March 31, Auxiliary Number Eight gave their annual dramatic performance for the benefit of the Chapin Home, in the Children's Theater of the Hackscher Foundation. The play was "A Lady's Name," a comedy in three acts by Cyril Harcourt. Members of the cast included Ann Calisher, Ellen P. Laflin, Florence Gerrish, Charles A. Robinson, Robert R. O'Loughlin, Frederick A. Branig, Ralph W. Carey, Carol W. Schumann, Lucy H. Aring, Lucile Kennard, Frederick C. Sutro and Harold A. Smith.

Albion.—Rev. Lewis H. Robinson, pastor. Rev. Hazel I. Kirk gave a most interesting talk to our Ladies' Aid and Mission Circle on Jan. 26. Our Y. P. C. U. and Clara Barton Guild have each held a successful card party this winter. The Y. P. C. U. boys conducted the morning service very creditably Jan. 27. The annual supper and business meeting of the society was held Jan. 31. All reports showed a good financial standing. Rev. E. C. Downey was the speaker, his theme being "Reforming the Prisoner by Kindness." We have had excellent orchestra concerts given monthly on Sunday evenings. Our annual Sunday school supper was held Feb. 22. Rev. Maude Lyon Cary gave a talk on Sunday school work March 10, suggesting helpful methods and books for our Sunday school teachers. The Y. P. C. U. gave a Lenten supper March 25, which netted $60. This was a successful venture for our young people in serving a public supper. Bake sales have recently been held by the Clara Barton Guild and Get-together Club. The quarterly tureen supper of our Ladies' Aid and Mission Circle was held April 1, the proceeds used toward our missionary quotas.

### Ontario

Olinda.—Cradle Roll Sunday was observed on March 23, and three infants were christened. On Saturday evening, March 29, the members and friends of our church gave a farewell reception in Mr. and Mrs. Campbell's honor. After refreshments we assembled in the auditorium. Mr. Albert Bruner acted as chairman and on behalf of the members of the church and the various organizations connected with it, thanked Mr. Campbell for his services and stated that the gift to Mr. Campbell was not a remuneration for services rendered but was given as a token of friendship. Mr. Peter Upcott then presented Mr. Campbell with a handsome gold watch. Mrs. Esther Thompson made a brief address to Mrs. Campbell, and Mrs. Alymer Burk then gave Mrs. Campbell a fine wrist-watch. Mr. Arnold Irwin, president of the Y. P. O. Community Club, spoke words of appreciation for the services rendered by Mr. and Mrs. Campbell to the club. On behalf of the club Miss Viva Bruner presented Mr. and Mrs. Campbell with a scene on Point Pelce (the most southerly point in Canada), the work of a local artist. Mr. Mark Whaley, a friend of our church, then spoke a few words. Both Mr. and Mrs. Campbell replied, expressing their appreciation for the gifts and the value that they placed on the friendships they had made. March 30 was the closing Sunday of Mr. Campbell's pastorate and the auditorium at the evening service was filled to capacity. We are sorry to lose Mr. and Mrs. Campbell but we know that our loss will be a gain for our friends in Bristol, N. Y., where Mr. Campbell has accepted a call as pastor. Until a successor to Mr. Campbell is found the Y. P. C. U. will have charge of the evening church services, except on those Sundays when we will be fortunate enough to welcome a visiting minister.

### Vermont

Springfield.—Rev. George H. Welch, pastor. Since the church has been repaired and redecorated with many new furnishings the interest has been steadily increasing. On a recent Sunday the pastor assigned a pew each to thirty-six persons who assumed the responsibility of trying to fill that pew for that Sunday. The result was a hearty response, over 200 attending the service. Special work and special sermons were undertaken during March as a part of the Christ Crusade. On March 30, four members were received into the church and one child was christened.

### Wisconsin

Racine.—Rev. Arthur W. McDavitt preached his farewell sermon March 30, having accepted the call to Muncie, Indiana. In the evening a reception was given in honor of Mr. and Mrs. McDavitt, which was attended by church people, pastors of the other churches, and many other friends. The reception was held in the Sunday school room, and a fine musical program was given. Brief addresses were made by Rev. Norman K. Tully of the First Presbyterian Church and by Dr. Clarke of the Baptist church and Rev. E. H. Hyde. Dr. K. C. Lubs, in behalf of the congregation, gave Mr. and Mrs. McDavitt a box of gold.

* *

## DR. FOSDICK AT YALE

The fifteenth Annual Convocation of the Yale Divinity School will be held this year April 28-30. The program is one of rather unusual interest. The Lyman Beecher Lectures on Preaching will be given by Prof. Harry Emerson Fosdick, of Union Theological Seminary. Dr. Fosdick's theme is "The Modern Use of the Bible," which will be discussed in eight lectures:

1. The New Approach to the Bible.
2. The Old Book in a New World.
3. The Ancient Solution.
4. Abiding Experiences in Changing Categories.
5. Miracle and Law.
6. Perils of the New Position.
7. Jesus the Messiah.
8. Jesus the Son of God.

The Nathaniel W. Taylor Lectures on theology will be given by Prof. Rufus M. Jones, of Haverford College. The general theme "Fundamental Ends of Life" will be discussed in four lectures:

1. The Quest of Fundamental Ends.
2. Fundamental Ends in the Gospel.
3. Mystical Experiences as an End of Life.

4. Intrinsic Values of Life.

In addition to these courses Principal L. P. Jacks, of Manchester College, Oxford, and editor of the *Hibbert Journal*, will give four Lodge Lectures on "The Responsibility of Citizenship." President W. D. Weatherford, of the Southern College of the Y. M. C. A., will deliver two addresses on "Race Adjustment in America" and "How Shall I Present the Christian Message to Modern Men?" The Alumni Lecture, by Prof. Lucius C. Porter, of Peking University, will deal with "Spiritual Exchanges in China."

The Yale Divinity School is interdenominational rather than undenominational, training men to serve loyally and effectively various ecclesiastical bodies, and ministers of all denominations are cordially invited to attend.

* *

### MUSICAL TREAT IN CAMBRIDGE, MASS.

On Sunday, April 13, the First Universalist Church in Cambridge, Mass., conducts its annual Palm Sunday Service at 4 p. m. "Stabat Mater" will be performed in Latin, with unusually fine soloists and a chorus of seventy-five voices. Hundreds of Universalists come from neighboring cities each year to attend this service. Because of the increasing popularity, it is suggested that those who plan to attend be present by 3.30, since the church accommodates only 1,000 people. No cards of admission are required. The church is located two blocks up Massachusetts Avenue from the Central Square Subway Station, Cambridge.

* *

### CHURCH MEMBERS REPORTED IN 1924

| | |
|---|---|
| Previously reported | 123 |
| Springfield, Vt. | 4 |
| Total | 127 |

* *

### CHRISTENINGS

Previously reported, 25. Olinda, Ontario, 3. Springfield, Vt., 1. North Hatley, P. Q., 3. Total, 32.

## Notices

### NEW YORK FELLOWSHIP COMMITTEE

Letter of license as minister granted to Nellie Alvord (renewal). Ordination authorized of Charles Clare Blauvelt and Edward Ellis. Accepted on letter of transfer, Rev. E. C. Downey from Massachusetts, and Rev. Harry Adams Hersey from Indiana.

*George F. Bowers, Secretary.*

* *

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*Harold E. Sweet,*
*Attleboro, Mass.*

### MASSACHUSETTS FELLOWSHIP COMMITTEE

At its meeting of March 31, 1924, the Massachusetts Fellowship Committee authorized the ordination of O. Whitman Eames, pastor-elect of the Taunton Universalist church, William Dawes Veazie, pastor-elect at South Weymouth, and Charles A. Haney, pastor-elect at South Acton.

*Harry E. Adams, Secretary.*

* *

### MAINE FELLOWSHIP COMMITTEE

A letter of dismissal and recommendation has been granted to Rev. Charles Hosea Temple.

*Allen Brown, Secretary.*

* *

### CONNECTICUT UNIVERSALIST CONVENTION

The ninety-second annual session of the Connecticut Universalist Convention will be held in the Church of the Redeemer, Hartford, on Wednesday and Thursday, May 14 and 15, 1924. All the friends of the faith in Connecticut are asked to take due notice of the annual gathering of our people and to attend in large numbers.

*Theodore A. Fischer, Secretary.*

## Obituary

### Ove C. Sparre

After an illness of about one month, Ove C. Sparre, who for thirty years held various positions at the Divine Paternity Mission, New York City, passed away, Friday, March 28.

Mr. Sparre was educated in Denmark and came to this country as a young man. He immediately became interested in the work at the First Universalist Mission, now called the Divine Paternity House. During his years of service the location of the Mission was changed from Brevoort Hall to the Prescott Memorial Building.

Mr. Sparre will be remembered by many people who have gone in and out of that Mission attending meetings or seeking advice. He was always ready to reach a helping hand to those who needed it. The children of the neighborhood loved him because he loved them and was trying to help them. To his own children he was a most devoted, loving father.

He will be remembered by the workers in the Universalist Sunday schools all over New York State. For eight years he was president of the New York State Sunday School Association and during the last two years has been a member of the Executive Board of that organization. He was active in the Y. P. C. U. for many years, and was well known at Conventions and Institutes.

Besides his wife he leaves three children—Mrs. Herman Hoelye of Dayton, Ohio, Eckhart Sparre, Miss Ebba Sparre of New York—and one grandchild.

The funeral was held at the Church of the Divine Paternity with Dr. Joseph Fort Newton officiating and Dr. Thomas E. Potterton assisting.

### Elisha Swan

Elisha Swan was born in Wayne County, Ohio, Feb. 9, 1846, and died in Whitley County, Indiana, March 17, 1924. He was one of eleven children born to William Henson Swan and Harriet (Merriman) Swan.

Elisha Swan spent his childhood and youth at the paternal home and accompanied the family to Whitley County and assisted in clearing a farm which was afterwards his home for many years. Mr. Swan was well educated and for a number of years was one of the successful school teachers of Whitley County. He enjoyed the esteem and confidence of his neighbors and was a natural leader of men.

On Oct. 17, 1869, he was married to Ruth Ann Bell, who died Oct. 18, 1921. Mr. and Mrs. Swan were the parents of two children, a son dying in infancy, and a daughter, now Mrs. Dale White of Laud, Indiana, with whom Mr. Swan made his home after the death of his wife.

Mr. Swan's father, William H. Swan, was converted to Universalism at a debate between Nelson Doolittle (Universalist) and Rev. Mr. Chubb (Methodist), at West Lebanon, Ohio, about 1840, and ever after was a fearless defender of that faith, thus the subject of this sketch was raised up in the faith and never knew any other belief. Living isolated from a church of his kind, he never enjoyed the privilege of attending religious services of his church, but was often seen at special meetings and sessions of the State Convention and for many years was a subscriber to and constant reader of the *Universalist Leader* and until failing health compelled him to give up all reading.

*R. H. M.*

### Rodney W. Walch

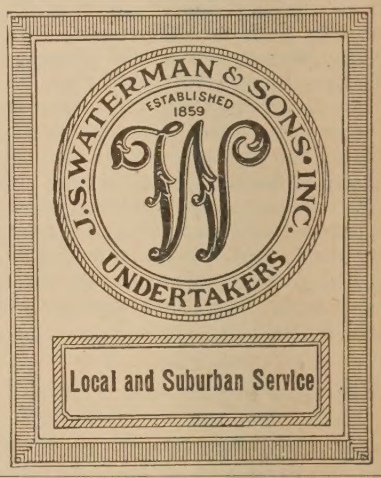
Rodney Winslow Walch, connected with the *Boston Herald* for the past sixteen years, died April 1, in his sixty-fourth year.

He was born in Boston in 1860, but in early boyhood went to live with his grandmother in Garland, Me. He returned to this city when he was fourteen years old and prepared in East Boston for the Tufts Divinity School, which he entered several years later.

He completed his studies outside the school, owing to ill health, and later held Unitarian pastorates in Winthrop and Sharon. His first newspaper connection in Boston was with the old *Boston Journal*. He then went to the *American* for a short while and sixteen years ago took charge of the *Herald* reference department.

He married at Lewiston, Me., on April 29, 1906, Miss Lillian A. Grover of that city, and she survives him. He also leaves a prother, Rev. A. Francis Walch, pastor of the Universalist church at Augusta, Me., and several nieces.

He was a member of the William Parkman Commandery, Knights Templars, the Boston and Winthrop Blue lodges of Masons, and several other fraternal organizations. He was a past patron of the Colonial Chapter, Order of the Eastern Star, and would have assumed the mastership of the Fourth Estate lodge in October, being its present senior warden and charter member.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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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## Crackling

On the order of service of All Souls Universalist Church, Brooklyn, N. Y., for Sunday, March 23, these two items appeared together:

The Sermon—"Thou Shalt Not Steal."

Offertory—"Steal Away" (Negro Spiritual).

The minister, Dr. A. W. Grose, remarked afterward, "This is one on A. W. G."

* *

The baby and the radio do the cutest things after the company has gone.—*Jewell (Kansas) Republican.*

* *

A titanotheriid has arrived in this country from Asia. That didn't mean anything to us until the scientists kindly explained that a titanotheriid is a perissodactylupulate.—*Cleveland Plain Ddealer.*

* *

"Are you sure these field-glasses are high power?" asked the lady potential customer.

"Madam," replied the ambitious salesman, "when you use these glasses anything less than ten miles away looks like it's behind you."—*American Legion Weekly.*

* *

"You've been out with worse-looking fellows than I am, haven't you?"

(No answer.)

"I say, you've been out with worse-looking fellows than I, haven't you?"

"I heard you the first time. I was just trying to think."—*London Tit-Bits.*

* *

The choir was rehearsing a new setting of "Onward, Christian Soldiers" for the Sunday school anniversary. At verse four the choirmaster said, "Now, remember, only the trebles sing down to the 'Gates of hell' and then you all come in!"—*Exchange.*

* *

Prospective Employer: "Why did you leave your last place?"

Chauffeur: "The guy I worked for went crazy. Started shingling his house when his car needed new tires."—*Boston Transcript.*

* *

"Can I be of any assistance?" asked the sympathetic motorist of a man who was looking unutterable thoughts at a disabled car.

"How is your vocabulary?"

"I'm a minister, sir."

"Drive on."—*Birmingham Age-Herald.*

* *

Diner: "Waiter, change that soup order of mine to turtle."

Waiter (formerly a chauffeur): "Have the chicken turn turtle, yes, sir."—*Exchange.*

* *

Coal Merchant: "Quick! Quick! My coal-yard's afire!"

Fireman: "Oh, is it? Well, if the stuff be the same as you sold me t'other day, there ain't no 'urry!"—*London Humorist.*


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"The Larger Meaning of the Present Doctrinal Controversy," in the *Leader* Feb. 16, and "Traditional Christianity and Essential Christianity," in the *Leader* March 15, bound together, both by Willard Chamberlain Selleck, D. D., of Riverside, California.

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By

MARGARET SLATTERY

This recent book from Miss Slattery's pen is intended primarily for young people from twelve to twenty-five, especially those who are looking forward to church membership. It is a brief but thrilling survey of church history—entirely non-sectarian. Most young people have only the vaguest knowledge of the history of the organization whose vows they take upon themselves. Miss Slattery gives the needed historical background and drives home its challenge to the young folks of to-day.

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